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## Contents

PAGE

I. NOTES OF RECENT EXPOSITION—Professor John Knox on Pauline Chronology—Has St. Luke Led Us Astray?—The Man Paul—The Christian Religion and Non-Christian Faiths . . . . . 129

II. EXISTENTIALISM AND CHRISTIAN FAITH: II. By the Reverend Bernard M. G. Reardon, M.A., Rector of Kelly, Devon . . . . . 132

III. CHURCH EXTENSION IN SCOTLAND IN THE LAST TWO CENTURIES. By the Reverend Stewart Mechie, M.A., Glasgow . . . . . 136

IV. IN THE STUDY—
1. Virginibus Puerisque . . . . . 139
2. The Christian Year . . . . . 141

V. LITERATURE . . . . . 147

VI. IMPORTANT AND INFLUENTIAL FOREIGN BOOKS: GLOEGE'S REICH GOTTES UND KIRCHE. By the Reverend G. R. Beasley-Murray, M.A., Ph.D., London . . 153

VII. RELIGIOUS EDUCATION: THE CONTRIBUTION OF THE YOUTH CLUB TO CHRISTIAN EDUCATION IN SCOTLAND. By the Reverend John Howat, B.D., Director of Religious Education, Edinburgh . . . . . 155

VIII. RECENT FOREIGN THEOLOGY. By Professor H. H. Rowley, M.A., D.D., B.Litt., The University, Manchester . . . . . 157

IX. ENTRE NOUS—The God in You—Trespassers in Church . . . . . 159

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# THE EXPOSITORY TIMES

## Notes of Recent Exposition

We have had occasion before to draw our readers' attention to the work of Professor John Knox of Union Theological Seminary, New York. Apart from the excellent name he bears, Dr. Knox writes exceedingly well; he has an acute and original mind, and he generally contrives to produce a new slant on old problems. His latest book, *Chapters in a Life of Paul* [1]—published four years ago in the United States—is a case in point. It has both exasperated and delighted us. Reading his first five chapters, we found ourselves disfiguring the margins with question-marks and other *sigla* of dissent. But when we came to the last four, disagreement gave place to delight, and queries to *encomia*.

The subject of the first five chapters is chronology—Pauline chronology. Long ago Thomas Fuller warned chronologers: 'Chronology is a surly, churlish cur and hath bit many a man's fingers. Blame me not therefore if wishing to keep my own hands whole.' Dr. Knox, boldly disregarding this warning, proceeds to show where we all have gone wrong in the chronology of Paul's life. Luke has led us astray. Our principal error has been a naïve confidence in this tendentious writer—especially in his account of Paul's contacts with Jerusalem. (But surely it is hyperscepticism to doubt, as Knox does, that Paul ever studied under Gamaliel?) In these matters the only really reliable guide is Paul's letters themselves—what we need is 'a Letters Chronology,' *i.e.* one founded on the data supplied by Paul himself in such letters as Galatians, 1 Corinthians, and Romans. Let us see what this involves.

St. Luke tells us in Acts that Paul visited Jerusalem *five* times after his conversion. (Here let us say that we have great difficulty in discovering a Jerusalem visit recorded in Ac $18^{22}$: 'When he landed at Caesarea, he went up and greeted the church, and then went down to Antioch.' As Lake observes, 'There is in the text no word about Jerusalem; the "church" mentioned would naturally be the church in Caesarea; "going up" means going from the port to the city.') Paul, however, in his letters mentions only *three* visits to Jerusalem (Gal 1, Gal 2, and Ro 15). *Ergo*, there were only three. Dr. Knox, assuming that Gal $2^{1ff.}$ and Ac 15 refer to the same event, namely, the Conference Visit (though some of us would demur to this) argues that Paul's promise to 'remember the poor' in Gal $2^{10}$ refers to the collection for the Mother Church in Jerusalem which Paul was about to complete when he wrote Ro $15^{25ff.}$. We cannot (Knox says) imagine more than two or three years separating the promise from the successful conclusion of the undertaking. Thus, counting seventeen years from Paul's conversion in 34, we get the year 51 for the Conference Visit to Jerusalem and the year 53 (or 54) for the final Visit to Jerusalem with the collection, when he was arrested. In between the year 37 (the first visit to Jerusalem mentioned in Galatians) and the year 51 we have therefore to insert all the travelling and evangelistic work which we normally associate with the well-known three missionary journeys.

This, briefly, is the new 'Letters Chronology.' Of course, it totally upsets all our accepted notions—if it is true. But is it? We do not think it is. To take only three points among many: the theory involves, first of all, the assumption that Luke, St. Paul's companion, knew a great deal less about his famous friend's movements than an American Professor. (Of course, the Lucan authorship of Acts may be denied. Dr. Knox does not expressly deny it. If he did, we should have to write for 'Luke' 'the tradition of the Church in the last two decades of the first century.') If it is a matter of reckoning the odds as to which of these authorities is likely to be right, most of us will make up our minds pretty quickly. Secondly, a chronology which brings Paul to Corinth not later than A.D. 45 (as Knox admits his does) runs slap up against the one really firm landmark in this confused and darkling field, namely, the Delphi Inscription which proves that

[1] Black; 12s. 6d. net.

Gallio was proconsul of Achaia (of which Corinth was the capital) in A.D. 52. And Paul according to Luke was in Corinth at that time. What does KNOX make of this very formidable snag? The best he can do is to suggest that Luke made an egregious error in saying that Paul ever appeared before Gallio. This seems to us the Achilles heel of the whole theory; but it is not all. For, thirdly, a chronology which dates Paul's Jerusalem arrest to the year 53 lands him in Rome in 55 or 56 and leaves him to cool his heels there until the Neronian persecution in 64–65 when, in the judgment of many competent scholars, Paul was martyred.

We hope this summary and critique are not unfair to Dr. KNOX whose ingenuity commands our complete admiration. But we must confess ourselves wholly unconvinced by his new chronological conclusions; and though we do not believe 'dear doctor' Luke was infallible, we do not think he made the major errors Dr. KNOX attributes to him.

With ch. 5 of Dr. KNOX's book our exasperation ends, and our appreciation begins. What he has to say in the next chapter about the man Paul is excellent. We are shown one who 'was greatly loved and greatly hated'—as he still is: not a fanatic or a 'bonny fighter' (as some suppose) but a man normally patient and courteous whose indignation could blaze out on occasion: a man subject to moods of great elation and deep depression, possessing not only something of the ecstatic's temperament but 'an amazing capacity for sound and sober judgment.' He had his limitations, of course. 'We look in vain for any sign of humour. He would have been happier and wiser if he could sometimes have laughed at and with himself and at and with others; perhaps he did, but surely not often enough, since in that case at least an occasional chuckle would have found its way into his letters.'

The last three chapters which deal with Paul's conversion and the new life in Christ are the best in the book. We have space only for three quotations; but they may serve to whet the reader's appetite for more.

The question has often been asked, 'How did St. Paul recognise the Risen Christ when he saw Him on the Damascus Road?' Some have answered, basing themselves on 2 Co $5^{18}$ (which is quite ambiguous), 'Because he had once seen Jesus in the days of His flesh.' Dr. KNOX takes another view. Paul recognised Jesus because of 'the presence in the community of believers of *a living memory* of Jesus'—a shared remembrance, alive and growing, a memory that was quite unique because it is memory not of One who was, but *is*; for, as he says, 'when the Spirit came, not only was the Risen Christ known as an indubitable present reality, but the memory of the man Jesus came alive with a new vitality and meaning.'

What does Paul mean when he calls himself 'a man in Christ?' Dr. KNOX answers: 'He refers to the fact that he has, by God's grace, been made a part of that ultimate eschatological order, that divine community of love, which in the Gospels is called the Kingdom of God, and which is already proleptically and partially present among us as "the Church" whose "spirit" authenticates itself as the Spirit of God and as the continuing reality and presence of Christ.'

The last paragraph of the book sums up the achievement of the Apostle in these memorable terms: 'As apostle he carried the Gospel across half the ancient world and, almost single-handed, laid the foundations of Gentile Christianity; as interpreter he set the lines which Christian theology was to follow, through Mark, to John, and beyond; and at many points he spoke himself what has proved to be the final word. The marks of human frailty can be discerned in his work, but to the really discerning they serve only to make more clear the supreme greatness of his achievement—or rather the supreme greatness of what God wrought through him.'

---

While there is agreement within the circle of Christian belief as to the finality of the Christian religion, there is considerable diversity of view as to its relation to non-Christian faiths. Are we to claim that there is a complete antithesis between Christianity and all other religions, or should we recognise some measure of approximation between non-Christian and Christian belief? The question is of importance not merely for theologians but for missionaries and evangelists and all who are engaged in work which brings them into contact with followers of other faiths. The solution of what is, from one point of view, a theoretical issue may have far-reaching consequences for the world-mission of the Church. The first series of Professor H. H. FARMER's Gifford Lectures, given in the University of Glasgow in 1950—*Revelation and Religion* [1]—deals with this topic and has, therefore, a practical relevance which not all Gifford Lectures can claim, as well as a philosophical and theological insight worthy of a place in so distinguished a series.

[1] Nisbet; 17s. 6d. net.

Dr. FARMER has rightly discerned the lack of an explicitly held philosophical or theological principle in general treatments of comparative religion, and, equally, the absence of a careful and thorough interpretation of the general religious life of mankind from the work of Christian theologians. His own approach from within the Christian faith, particularly the truth of the Incarnation, seeks to supply the first *desideratum*. His subsequent examination of the wide variety of religious experience in relation to these normative conceptions is an endeavour to provide the second. As we should expect from Dr. FARMER'S earlier books, the argument is built up on massive lines. It is always clear in its arrangement, well informed in its factual statements, reflective of a wide range of thought and comprehensive in its scope.

The opening chapters introduce the problem, and lay down the lines for its treatment. There are interesting comments on contemporary opinions, including Emil Brunner's view, against which Dr. FARMER, following logical principles laid down by R. G. Collingwood, argues that Christianity is *both* in a class by itself *and* one of the general class of religions at the same time. The 'normative concept of religion' is then examined and defined in the light of Christian worship. It is found to include some half-dozen basic elements 'in a co-ordinate balance and unity with one another.' This analysis of Christian worship, with the insights which it reveals, is well worth careful study for its own sake. It is essential, moreover, for Dr. FARMER'S purpose, since it is in the light of the basic elements of religion thus discerned that an evaluation of non-Christian faiths can be attempted. Briefly stated, the thesis is that varied forms of religion exhibit now over-emphasis on one basic element and now an almost complete neglect of another. Apart from primitive animistic faiths and the like, which are held to lack the genuine qualities of religion, there come for examination five main types, each with its own varieties, which tend to exaggerate one element which, in its proper perspective, is essential to a true faith. The religion of absolute dependence is illustrated from Taoism and Islam; the religion of ideal values traced back to its Platonic origin; the religion of introversion discussed; and, finally, there is a characteristically impressive treatment of the religion of obligation, with its over-emphasis on God's absolute demand, and the religion of eudaemonism which lays corresponding stress on the Divine succour as final and complete.

An important part of the argument, particularly salutary in the contemporary situation, is that incomplete recognition of the basic essentials of religion, or their distortion and perversion, are to be found in many forms of empirical Christianity, as well as in non-Christian systems. Dr. FARMER does well thus to remind us of the disparity between Christianity as Religion with a capital R, and many commonly professed and practised forms of Christian belief. This theme is further developed in the concluding portion of the book. Professor A. A. Bowman's distinction between 'substantival' and 'adjectival' elements in religion is used to introduce a study of subjective factors in faith comparable to the earlier discussion of its objective reference. Only the basic elements already discerned in Christian belief can safeguard faith from the danger of confusing the essential and the non-essential. Here again certain types of empirical Christianity may produce perversions of the truth comparable to those found in other religions. Such danger is noted particularly in social or corporate expressions of religion, and in the desire for power as a measure of vitality, as well as in the yearning for escape or withdrawal from the world contrasted with the desire for a this-worldly fulfilment. The treatment ends with a chapter on the element of unification in religion and the problem of rightly apprehending the one and the manifold, which includes an interesting discussion of various forms of mystic experience.

Enough has been said to show both the range and the depth of Dr. FARMER'S thinking. He himself would be the first to agree that further enquiry along the lines he has laid down remains an urgent task. In particular one would wish to pursue the investigation, suggested in these lectures but not fully developed, as to how far the wide varieties of religious experience here discussed can be traced back to a Divine self-revelation, and whence came the perversions and distortions which mar the true pattern of faith. These themes, presumably, and other kindred issues will occupy a significant place in the second series of these Gifford Lectures, which will be awaited with more than ordinary interest by all who have found their study of Dr. FARMER'S penetrating thought and practical wisdom well-rewarding.

# Existentialism and Christian Faith—II

By the Reverend Bernard M. G. Reardon, M.A., Rector of Kelly, Devon

Existentialism, howsoever we may judge it, has established its place in the thought of our time. It cannot be dismissed as an audacious but merely ephemeral novelty. It is therefore, in any case, a factor in the present cultural situation of which the Christian theologian must needs take account. It has however, as I have said, a particular relevance for Christian philosophy. Existential thinking is not concerned simply to propound new solutions to old questions; rather is it interested in asking new questions—in finding, that is, a fresh approach to reality and especially to human reality. I say a *fresh* approach; but it is not new. It is the approach which Christian faith—at least when true to its Biblical heritage—has ever inculcated. It stresses individuality and uniqueness. It values personal encounters and relations above all else. It faces, in terms of concrete issues, the problems of decision, suffering, love, and belief.[1] Its field of study is *existence*, in the Kierkegaardian sense: for *to exist*, authentically, is far more than merely 'to be,' 'to be there,' like the objects on one's table. To exist implies a task to be accomplished, an achievement to be won. At every point decision and choice are intimately involved. Whatever their differences and disagreements existentialists are at one in concluding that the purely descriptive or phenomenological method cannot yield the knowledge of life which man vitally needs. We do not only *look at* reality, we are wholly implicated in it—*engagés*. But our *engagement* can be understood, its problems in some measure elucidated, by right thinking, which includes the attempt at a really searching personal clarification. The meaning of humanity is to be found only in the depths of personal consciousness, and 'Know thyself' may indeed be the beginning of wisdom.

But let us turn now to certain characteristic themes and examine them in a little more detail.

The first of these, and the most continuously present in all forms of existentialist thought, is that of freedom. Human existence is distinguished by the capability of *choice*. Mere things cannot choose. Man can, and by doing so 'creates' himself; for what he is depends on his choosing: his options are formative of his existence. *L'homme n'est rien d'autre que ce qu'il se fait.*[2] But unlike other philosophies which teach man's freedom, existentialism makes no formal attempt to prove its doctrine. The problem of free-will and determinism, therefore, has no immediacy for it, since it is only when man is looked at *ab extra* that that classic issue arises. Man exists always as subject and so is directly aware of his freedom; what matters for him is the use to which he puts it, and upon this the argumentation of both determinists and their opponents has no bearing. One inescapable consequence is the anxiety (*Angst*) to which the awakening sense of responsibility gives rise; for freedom entails responsibility[3] and choice is difficult, often painful. Anxiety besets us when we have to decide of our own volition—which is what adult, purposive living requires of us. The crux of our difficulty is that before the environing world of brute fact—*le monde en soi*—that peremptorily 'given' element in our experience—we seem to be impotent; while reflexion on the significance and outcome of our decisions is hardly less intimidating. 'Choose well,' it has been said, 'your choice is brief yet endless.'

But existentialist writers are notoriously at odds with one another as to the real meaning of freedom. What exactly is a free act, as distinct from a merely gratuitous or aimless gesture? Freedom, we may say, is the quality of a decision unconstrained by habit or false motive, a decision, accordingly, which is 'inward' and expressive of a consistent purpose. Such purposiveness creates in us a sense of *vocation*, and this in turn relates to the total meaning we assign to life, our basic aim in living at all. It is at this point, of course, that the existentialists differ so widely. If God is dead, says Sartre—after Dostoievsky—all things are permissible. But God *is* dead, and our freedom thus is boundless: any choice is

[1] Hence the existentialists' preference for the forms of imaginative literature. 'Si la description de l'essence relève de la philosophie proprement dite, seul le roman permettra d'évoquer dans sa réalité complète, singulière, temporelle, le jaillissement originel de l'existence' (Simone de Beauvoir, 'Littérature et métaphysique,' in *Temps modernes* [April 1, 1946]).

[2] J.-P. Sartre, *L'existentialisme est un humanisme*, 22.

[3] La première démarche de l'existentialisme est de mettre tout homme en possession de ce qu'il est et de faire reposer sur lui la responsabilité totale de son existence' (*ib.*, 24).

authentic. That from another point of view freedom is only an empty delusion—*le néant*—Sartre himself is ready to admit.[1] Something, however, must be found to take God's place. When we ask what, Sartre has recourse to a variety of expedients, but the freedom which his doctrine concedes is, it would seem, both burdensome and futile. Nevertheless even this paradoxical idea forces upon us the question how it is that the service of God is also our perfect liberty. Is the man of faith living 'authentically?' Or is his obedience only fear—fear of responsibility and thus a retreat from his proper autonomy?

Freedom, hence, is something to be realized in experience, by free actions. And it is not irresponsible; it is not, that is to say, incompatible with an allegiance to persons or principles; rather, it is precisely such allegiance which supplies the motivation of a truly free act. Our assent to what we believe to be the will of God, and obedience to it, are alike a freely rendered submission whereby we learn how to fulfil the 'law' of our being. Yet, although this choice is rightly called 'free'—for in moral matters we can either accept God's rule and law or reject it—we should be wrong in thinking of it as a pure option, for the simple reason that we cannot properly, as rational beings, deny Reality once we see it as such. No man is free, save on pain of self-contradiction, to reject the truth. Thus although our life is a continuous succession of options there are no grounds for the Sartrean doctrine—with which, unfortunately, existentialism is still, too commonly, exclusively identified—that any decision is as justifiable morally as another. The essence of freedom is not in unfettered choice but in making the right response to one's life-situation. It is emphatically not arbitrary volition. On the contrary, a human act, as the expression of purpose, implies a scale of values. These it is which give to action its meaning and weight. We usually describe them abstractly as truth, justice, liberty, etc., but are they not, rather, to be apprehended as functions of personality—of, indeed, a supreme Person? At any rate it is notable that those thinkers who are most keenly aware of the necessary bond between freedom and value, and who also are most concerned to interpret values not merely abstractly but as manifested in the concrete circumstances of life, are they who, like Kierkegaard or Marcel, have been taught by Christianity that our freedom is not self-originating nor self-sufficient, but is essentially an aspect of the dependence of the creature upon the Creator.

[1] A free act, he tells us, is absurd 'comme étant par delà toutes les raisons' (*L'être et le néant*, 559). But then, being itself is 'sans raison, sans cause et sans nécessité (*ib.*, 713).

Our second theme, also of great importance, is the counterpart of the first: that of the Limiting Situation. Man, it insists, is embodied, incarnated, 'placed' in time and circumstance; a physical being inseparable from the conditions of his life-context, which is not chosen by him.[2] He cannot will them, he must accept them. They are his primary datum, his inevitable starting-point in the task of self-determination. He is accustomed, however, to think of his body simply as an object and to regard the true self, the *ego*, as only accidentally related thereto. I am not, I feel, in any essential way my body, nor am I merely part of its world—the *not-me* from which I sharply distinguish myself. Yet the fact is that I am in the world precisely *because* of my body,[3] since only by my body can I know it.[4] My personal existence is not a luminous principle living and moving in shining contrast to the opacity around me. My psycho-physical reality is itself part of that opacity.

Existentialism does not attempt to evade the facts of suffering and death: one's own suffering, one's own death. The problem of evil is an actuality to be faced. Certainly the optimism of detachment is unrealistic. If we stand, as it were, far enough away from life all things appear to cohere in an orderly design:

> Discord is harmony not understood;
> All partial evil, universal good.

Shadow is thus the necessary counterpart of light. But no man can maintain this Olympian pose. None can, in fact, withdraw from the only form of existence which he knows, his spatio-temporal being, and project himself into a gloriously intelligible world of pure concepts. A day's experience of this supposed cosmos of ours disallows any such hope. In the last resort evil is inexplicable, for each man's suffering is something unique and incommunicable. He cannot co-ordinate it with the data of an external world objectively conceived: it remains an 'absolute,' irreducible and absurd.[5]

[2] 'L'homme n'est qu'une situation. . . . Totalement conditionné par sa classe, son salaire, la nature de son travail, conditionné jusqu'à ses sentiments, jusqu'à ses pensées' (J.-P. Sartre in *Temps modernes* [October 1, 1945]).

[3] 'Noyau de ma situation concrète' (G. Marcel).

[4] 'Lorsque j'affirme qu'une chose existe, c'est toujours que je considère cette chose comme raccordée à mon corps, comme susceptible d'être mise en contact avec lui, si indirectement que ce puisse être' (G. Marcel, *Etre et avoir*, 9).

[5] 'Le fait qu'elle (life) peut m'apparaître comme littéralement dénuée de sens fait partie intégrante de sa structure' (G. Marcel, *Etre et avoir*, 132).

The irrational core of human experience can, then, only be accepted as such. If God is dead, irrationality is ultimate, and man is the creature of chance, in his going hence as in his coming hither.[1] His very freedom is an enigma. Yet the Sartrean denial that life is rational is not, I venture to think, an assertion which the Christian must feel himself obliged simply to repel, at once and utterly. He should, in particular, refrain from the attempt — a fault of all classical philosophies, including those of Christian inspiration—to explain more than is explicable. Experience is too complex, too obscure to admit of the generalizations of a facile rationalism. Life is existence, not theory. Job in his sufferings is contemptuously impatient of the reasonings of his comforters, and Christ Himself did not waste time and opportunity upon logical explanations.

The truth is that evil is not a mere defect to be accounted for but a power to be overcome—a power in wrestling with which man grows in spiritual and moral strength. Life, therefore, is a tragedy in which *we* (not 'they') are the actors. Every man who suffers—and who in this world does not? — is in the place of Job; but the Divine Voice in the whirlwind gave the patriarch no reason why: only an assurance of God's presence and continuing providence, and of His promise unbroken. 'I have heard of thee by the hearing of the ear: but now mine eye seeth thee.'

Thirdly, there is the problem of communication, of a man's relation to his fellow. My being, so real to me, is unintelligible apart from the equally real being of others. Even when alone I am not alone, for others having made me, in a multitude of ways, what I am, they are ever with me. Their existence, so far from being alien to mine, has entered into and become part of me. My every emotion is connected, directly or indirectly, with some other personal existence. My longing for communion proves my dependence.[2] This condition of relatedness is inevitable and indissoluble.

We have here a field of investigation which the classical systems have seldom even envisaged. In choosing to disregard the world of the particular as an irrelevancy they have thought of the *ego* in unitary isolation and of the reason as an impersonal principle. With human groupings they have only an 'objective' concern, studying them in their abstract relations rather than in terms of their concrete meaning for the individual subjects who in fact compose them. But such questions must surely arise as: What exactly do I mean by 'him' and 'you'? What is language and how far is it an effective means of communication? Are 'you' ever really intelligible to 'me'? What is meant concretely by living in community? These enquiries are of the stuff of fiction and drama, but philosophy, whose profession it is to explore reality, is usually content to ignore them.

Existentialists are agreed in emphasizing the peculiar difficulties and frustrations involved in communication. The *malentendu* figures repeatedly in the plays of Sartre, Camus, and Marcel. Our inability to cross the gulf of 'otherness' which separates 'me' from 'you'—*la malédiction d'être autre*, in Sartre's phrase—accounts for much of the tragedy of existence. If only we could really penetrate to that interior reality, that original spring of conscious being, by which and in which another lives, even as *I* also live! Our failure to do so, alas! is in the nature of things. Enclosed within our own finite and circumscribed being, we cannot really understand others any more than we can make ourselves understood of them. For Sartre this is a condition which cannot be overcome. The curse of otherness must always remain to afflict us. We are centres of existence absolutely discontinuous one with another, with no possible bond of union; when we confront each other it is only as subject and object: you are an 'object' to me, as I in turn am an 'object' to you; we alike struggle to affirm and assert our subjectivity. In this Marcel agrees with Sartre up to a point: we are not capable of that self-giving in which a true mutual recognition and understanding might be attainable. But, unlike Sartre, he has come to feel that behind the plurality of finite existences there lies a common origin, in the creative 'Fatherhood' of God, in whom alone the curse of otherness is at last removed.[3]

The Christian will, I think, find much in this view to win his assent. Christian experience does not itself encourage belief in easy solutions and reconciliations of the problems and disharmonies

[1] 'La plus petite différence dans la suite dont je suis le terme: au lieu de *moi* avide d'être moi, il n'y aurait qu'un autre, il n'y aurait quant à moi que néant comme si j'étais mort' (Georges Bataille, *L'expérience intérieure*, 109).

[2] Such dependence is, indeed, what M. Sartre calls our *chute originelle*. Its shame lies not in the fact that I have committed this or that wrong, 'mais simplement du fait que je suis "tombé" dans le monde, au milieu des choses, *et que j'ai besoin de la médiation d'autrui pour être ce que je suis*' (*L'être et le néant*, 349). (Italics ours.)

[3] Marcel's thought, as we already have noted, is to some extent clouded by the pessimism characteristic of all existentialists, but his final word is one of confident optimism: 'L'âme n'est que par l'espérance; l'espérance est peut-être l'étoffe même dont notre âme est faite' (*Etre et avoir*, 117).

of life. Mutual adjustment by individuals, or by the individual and the community, is very often painful and uncertain. In fact true self-realization in community is unachieved save in the blessedness of the communion of saints hereafter. Life in a brotherhood of utter selflessness and perfect mutual sympathy is an ideal only, a moving point upon the horizon of our spiritual vision: in this life we do not, and never shall, possess it. And with Marcel we should agree that love of one's neighbour, and the knowledge which love alone renders possible, are not in the long run a human acquisition but a Divine gift.

It is thus evident that existentialism is a way of thought which, of its very nature, inevitably broaches the question of religion. What above all else matters for a man is not the truth of such abstract ideas or opinions as he may happen to entertain, but the rightness of his basic choices—his orientation of mind and will, the form of his action, the degree of his self-committal in the actual situations of life. He is bound therefore to face the ultimate issue of his salvation or perdition. To this perception of 'existential' truth those nineteenth-century prophets, unhonoured in their generation — Kierkegaard and Nietzsche — have, as we now see, contributed immeasurably; though it is a curious and paradoxical fact that the Christian Kierkegaard has been a source of inspiration to non-theists, while Nietzsche the atheist has exercised an increasing influence upon the contemporary Christian outlook. Moreover, existentialism presents, I believe, the problem of faith and reason in a new and more satisfactory light. It denies that reason is a merely 'neutral' faculty suspending judgment upon the deepest issues of religion. How can reason be neutral when confronted, not with logical propositions but with a life for which 'faith' is the dominant principle? Existential thought, however, does not call for any such polite evasions: the facts of freedom, of bodily limitation, of death, of history, of the reality and significance of other personal existences, are those precisely concerning which reason, as a function of the 'whole man,' must accept its full responsibilities in the determination of one's life-attitude.

But the existentialist literature is not simply an armoury of weapons for the modern apologist, seeking here a telling defence of the faith, there an awful warning of what ensues when faith is rejected. On the contrary, Sartre will prove no less instructive to the Christian than Marcel. Both will prompt him to reconsider his faith not only in its external implications but in its internal character. Neither Sartre nor Nietzsche before him is indifferent to Christianity; their whole mode of thinking shapes itself in accordance with the position which each consciously assumes in relation to the Christian standpoint, both in doctrine and morals. Sartre wishes us to take full account of man's responsibilities (as well as his limitations) in default of a God who no longer exists. Karl Jaspers, on the other hand, suggests a transformation of what he calls 'Biblical religion.'[1] Marcel's own thought moves within the orbit of the major Christian theological affirmations. But it would be merely superficial to pit Marcel against Sartre, with Jaspers, perhaps, as umpire.

Christian existentialism is the philosophical counterpart of the contemporary rediscovery of Biblical theology. Biblical doctrine is imparted in terms of historic situations and of personal relationships, and in every attempt to disengage it, for dogmatic purposes, from its living matrix something perforce is lost. The Bible shows us man with, and under, God; Sartre what man is, and must be, *without* God. The former brings to our understanding of man another dimension—that of *sin*, by which the conflict and 'absurdity' of human existence are seen in a new perspective. Sin, however, is not the object of a Christian's faith: he believes, not in it but in redemption; yet without recognition of the fact of sin as a universal human condition redemption can have no meaning. The atheism of Sartre demonstrates how 'the death of God,' in the Nietzschean sense, must inevitably entail the death of man. Against such nihilism Christianity offers mankind a promise: of a true freedom of the spirit attainable not through hesitant and anxious choice but in spontaneous response to the Spirit of Christ within us; a promise, moreover, of 'significance' in place of 'absurdity,' and of self-fulfilment in community in place of isolation, frustration, and enmity.

The Christian faith has its roots in the tragic and shuns complacency and shallow optimism: we need not, accordingly, deny the truth of the existentialist description of the anguish, folly and vacuity of life as commonly lived. Indeed it is a description which the Christian is bound to endorse. The tension between the life of man in this world, under the *dis*order of sin, and the Divine promise of salvation and peace, remains and will remain. On the one hand, the misery of man without God, and on the other, the saving gospel of Christ, are the setting within which the Christian drama is enacted.

[1] 'Nur unbestimmt lässt sich sagen: Bibel und Antike in der Gestalt, wie sie bisher für uns sind, genügen nicht. Beide müssen in neuer Aneignung verwandelt werden. Die Metamorphose der biblischen Religion ist die Lebensfrage der kommenden Zeit' (*Europa der Gegenwart*, 51).

# Church Extension in Scotland in the Last Two Centuries

By the Reverend Stewart Mechie, M.A., Glasgow

The first church extension movements in modern Scotland were not known by that name and did not have that intention. They were known as secessions. The law provided for only one church in each parish, and one church it was in the first decades of the eighteenth century, apart from the meeting-houses of the dissenting groups—Roman Catholics, Episcopalians, Cameronians, Quakers. Buildings erected by these groups were few, however, compared with those that came into existence through the secessions from the Church of Scotland in 1733 and 1761. In 1765 when an overture on schism was presented to the General Assembly it was stated that there were then in Scotland a hundred and twenty meeting-houses attended by more than a hundred thousand persons. When the main branches of the First Secession reunited in 1820 three hundred and twenty-five congregations had been formed in Britain, exclusive of those in Ireland and America. Between 1820 and 1847 United Secession congregations to the number of a hundred and twenty-eight were added, bringing the total to four hundred and fifty-three. Similarly the original three congregations of the Second Secession or Relief Synod had become by 1847 no less than a hundred and thirty-six. Not all the congregations so formed found their way into the United Presbyterian Church in 1847, but that Church began with five hundred and eighteen congregations, of which four hundred came from the United Secession side and a hundred and eighteen from the Relief, the vast majority being in Scotland, though the total probably includes a few churches in England. This was a very considerable contribution to the churching of the people of Scotland.

Deliberate church extension, as opposed to this incidental kind, did not emerge until the eighteenth century had advanced into its second half. By that time it appeared that many of the people of Edinburgh could not obtain seats in the parish churches of the city, though the unkind allegation was made that many wished rather to rent seats than to use them. The poor, it was said, could scarcely find room to stand. This situation appealed to that earnest evangelical lady, Viscountess Glenorchy, who set about having a chapel built capable of holding two thousand persons. It was opened in 1774. By this time it was not only in Edinburgh that the population had outgrown the church accommodation. Many places were in the same situation as the century drew to a close, and the method adopted to cope with it was similar — the erection of 'chapels-of-ease,' designed to ease the pressure of population on the parish churches. The Moderate Party in the Church was prejudiced against such chapels, partly because they were generally sponsored by Evangelicals, and partly because it seemed that in some cases the chapel was intended not primarily to meet an increasing population, but to afford means of escape from an unpopular parish minister. Differences of opinion thus arose as to the circumstances in which a chapel should be sanctioned, and it became a matter of importance which court of the Church should have the power of decision. So long as chapels were few, presbyteries acted on their own judgment; but near the end of the century the general question was brought before the supreme court and after some years of controversy an act was passed by the General Assembly of 1798 which embodied the Moderate Party's view that, while the presbytery should inquire into the particulars of any application for the erection of a chapel, the final decision should lie with the General Assembly.

So the matter rested for about a generation, but the continued increase of population made it certain that ere long the matter would have to be faced afresh and a method discovered of equipping the Church to deal with the new situation arising through the progress of the industrial revolution. In the early decades of the nineteenth century the fact became obvious that the parish churches of Scotland could no longer hold the inhabitants, supposing they should desire to worship in them. Many had no such desire, for it was reckoned that something like a sixth of the population had no connexion with any church. Lack of pastoral care was inevitable in places where parishes which had once contained fifteen hundred to two thousand persons were now crowded with thousands or tens of thousands. A sub-division of parishes, together with the building and endowing of new churches, was essential in many industrial districts, if there was to be a territorial ministry with a manageable population allocated to each minister and parish church.

To such desirable church extension there were many obstacles. For one thing, there was the

difficulty of creating new parishes. At the time of the Union of the Parliaments in 1707 the Court of Session was made the Court of Teinds and for the Plantation of Kirks. Thus the erection of a new parish required a complicated and expensive legal process. Moreover it required the consent of heritors possessing at least three-quarters of the valued rent of the parish. Under these conditions the creation of a new parish, though theoretically possible, was virtually impossible. Further, the law required the heritors to provide accommodation for a certain proportion of the population only when the church was so ruinous that it must be taken down and rebuilt. In that case the heritors were under obligation to make the new building sufficiently large; but as long as the old church was standing, however inadequate its size, they were not required to build another, and, if even one heritor objected, nothing could be done.

That meant in practice that the chapel-of-ease method was the only one available; but even with it there were difficulties. One has already been mentioned, the Act of Assembly of 1798 which provided that only the General Assembly could sanction a chapel. In the next twenty-three years, while the population was increasing by half a million, only six chapels were built. One of the first steps taken by the Evangelical Party when it gained a majority in the Assembly was to rescind the Act of 1798 in regard to licensing of chapels-of-ease. Another difficulty was the inferior status of such chapels and their ministers. The chapel minister was regarded by the law of the Church as no more than an assistant to the parish minister. He had no separate kirk-session, no right to administer sealing ordinances except by arrangement with the minister and session of the parish, no right to sit in the Presbytery or the higher courts of the Church. Further, there was some uncertainty as to whether the patron of the parish might not assert a claim to present to the chapel as well as to the parish. This point was taken up by some friends of the Church in Parliament and an Act was passed in 1834 providing that new churches built by voluntary contributions should be completely exempt from the law of patronage.

The difficulties of church extension were thus formidable but not insuperable, particularly if the alliance of Church and State could continue to be applied to this increasingly urgent problem. In 1824 the State had been persuaded to make a small contribution to its solution in the shape of the building and endowing of some forty churches in remote parts of the Highlands and Islands. These were called the Parliamentary churches, and in 1833 the General Assembly passed an Act erecting the districts in which they were set into parishes *quoad sacra*, giving their ministers a seat in the Church Courts—they already had kirk-sessions—and declaring them possessed of all the powers and privileges of parish ministers. By this time, as we have seen, private liberality had also been building chapels-of-ease to meet the needs of the increased population, and in 1834 the Assembly passed the Chapel Act giving them the same privileges—a parish *quoad sacra*, a kirk-session, which they had lacked before, and a seat for their ministers in the Church Courts with all the status of a regular parish minister.

The passing of the Chapel Act was an essential part of the valiant church extension effort of the pre-Disruption Church of Scotland. The Evangelicals, now dominant in the Assembly, had a twofold object in view. First, they wished to raise a large sum for church building, and second, to secure an endowment from the State for the new churches to be built. Thomas Chalmers was appointed Convener of the Church Extension Committee at the Assembly of 1834, but even before the Assembly of that year met, steps had been taken for church extension in Glasgow in line with Chalmers' wishes and plans.

When Chalmers came to Glasgow in 1815 he found only nine parish churches. Shocked at this inadequacy he urged on the magistrates and town council the duty of adding to the church accommodation, and so far succeeded that they were moved to build St. John's and purchase St. James's. Early in 1834, by which time the population was over two hundred thousand, Chalmers' friend and publisher, William Collins, promoted a scheme to build twenty new churches in Glasgow. By the autumn of that year he had raised over £20,000, and within seven years he had the satisfaction of seeing his twenty churches erected. In the meantime Chalmers was prosecuting a similar design on a larger scale, and with an enthusiastic advocacy which speedily evoked a bountiful response. When he retired from the Convenership of the Committee in 1840 he could intimate that in six years nearly £290,000 had been raised and two hundred and sixteen church buildings had been added to the Church's equipment. An extract from the New Statistical Account of the Parish of Kilsyth shows the process at work: 'Now, however, a very neat church has been erected at Banton . . . which will accommodate upwards of 400, and when a gallery is needed, nearly 600. The means of erecting this church were obtained by subscription and a grant from the General Assembly's Church Extension Committee. The population adjacent amounts to about 900. . . . The new church is nearly three miles east from the parish church of Kilsyth, and nearly as far distant from any other place of worship. Yet the population is not such

as to afford any reasonable prospect of a sufficient support to a minister. An endowment is, therefore, imperatively called for.'

As soon as it became clear that new churches would be forthcoming by voluntary effort the Committee prepared its appeal to the Government for endowments for them. Chalmers considered some endowment essential for the sixty-six chapels admitted by the Act of 1834 and for the new churches being built. They were for the most part in industrial areas where the submerged masses congregated, many of whom were little likely to desire facilities for worship and, in any case, were probably too poor to pay for them. If the minister was to devote time and strength to the people around his church, instead of spreading his efforts over a scattered congregation of better-off seatholders, an endowment was indispensable. For a time there was a faint hope that the endowments might be got by the goodwill of Parliament from some public source—unexhausted teinds or bishops' teinds now drawn by the Crown—but the opposition of the Voluntaries in Scotland and the Dissenters in England frustrated that plan. Then the Church received another blow. In January 1843 the Stewarton case was decided against it. The Chapel Act, according to the Courts, was *ultra vires*. The Church had no right to erect parishes *quoad sacra* or to admit their ministers to its courts. Such was the legal position at the time of the Disruption; but it did not long remain so, for next year Parliament passed an Act to facilitate the erection of parishes *quoad sacra*. It made legal what the Church had sought to do in the Chapel Act by sole authority of the General Assembly, for it provided that when an annual income of £120 was secured as endowment the chapel and district might be recognized as a parish *quoad sacra*. Thus once again the question of endowment came to the fore. If Chalmers had considered voluntary endowment impossible in the pre-Disruption Church of Scotland, was it to be supposed that the post-Disruption Church could provide a capital sum of £600,000 to endow two hundred chapels with £120 a year each? To raise this large sum became the object of the Endowment Scheme which will always be associated with the name of Professor James Robertson, better known by his pre-Disruption name, Robertson of Ellon. He became Convener of the Endowment Committee in 1846 and devoted to his task notable energy, earnestness, and persistence. He wrote innumerable letters, interviewed landed proprietors and city merchants, addressed meetings all over the country and made frequent visits to London to enlist the help of wealthy Scots there. Worn out by his exertions for the scheme, he died in December 1860. By that time he had gathered some £400,000, and that, together with local contributions for particular chapels, made the total raised for endowment during his convenership a sum of not less than half a million pounds. At the time of his death there had been erected sixty new parishes and forty others were well on the way to getting the endowment necessary to bring them to the same position.

The work of endowment did not cease with Robertson's passing, and in 1874 it received new resources through the munificent gift of half a million pounds from James Baird of Cambusdoon. The Baird Trust gave a strong and continuing impetus to church extension on the basis of permanently endowed territorial work. Moreover, the spirit of James Robertson had deeply penetrated the heart of the Established Church, with the result that between 1843 and 1929 something like five hundred parishes *quoad sacra* were erected. To take only one local example—Matthew Leishman of Govan, writing in 1867, says: 'Add Hillhead, this will make twelve chapels, now *quoad sacra* Parish Churches, built since I came.'

The Free Church was itself a vast church extension effort, the most active period, of course, being the years immediately following the Disruption. Between 1843 and 1845 places of worship to the number of five hundred were opened and a sum of £320,000 was subscribed for their construction. By the Assembly of 1848 over seven hundred were reported as finished. No doubt through the Free Church policy of planting a church in every parish, there was for many years unwholesome competition and overlapping of agencies. It must be remembered, however, that the countryside of Scotland was not so depopulated as it has become now, and there were parishes in those days where there was room for two Presbyterian churches or even more, though in our day they can well be served by one. Moreover in many city areas there was ample scope for all the new churches that all the denominations cared to build.

In the decade after the Disruption twenty-eight Free Churches were built in Glasgow and district at a cost of over £100,000; and upon that there followed the most notable church extension effort of the Free Church—the tackling of that most needy district of Glasgow known as the Wynds. The Free Tron Church under the leadership of Robert Buchanan had conducted mission work in this district from the autumn of the Disruption year. In the beginning of 1850 a full-time missionary was appointed by the Free Tron session, and in January 1851, Buchanan brought the whole matter of the destitution of the Glasgow masses before his Presbytery. In December 1851 a new Church Building Society was instituted, and its first task, before it broke ground in other parts of

the city and district, was to find a site for a church in the Wynds. In 1854 the church, seating nearly six hundred, was opened with Dugald Maccoll as minister and a membership of one hundred and one, the fruit of the previous mission work. In 1860 Maccoll with the greater part of his congregation removed to the new Bridgegate Church, his place in the Wynd Church being taken by Robert Howie. In less than four years the Wynd Church was full again, and in 1864 Howie removed to a new church, called Trinity, taking the majority of his congregation with him. James Wells came to replace him at the Wynd, and soon provision had to be made for yet another hiving-off. The Barony Free Church was built and Wells moved there in 1867. Next year John Riddell came to be minister of the Wynd and in 1872 he too moved on to a church called Augustine and then in 1875 to Paisley Road to found another new congregation. These extraordinary developments were largely due to the influence of the Revival which made itself felt from 1859 onwards. It is on record that the four ministers above mentioned, during their ministries in the Wynd Church and its four daughter churches down to the year 1875, admitted to church membership over nine thousand persons, of whom over five thousand were admitted for the first time. The warm religious atmosphere of the Revival period attracted the people in crowds, and the power of the gospel was evident in social betterment as well as spiritual transformation. Ere long the extension of business premises and the operations of the City Improvement Trust led to a decline of population in the Wynds and the congregation in 1886 removed elsewhere. It should be noted, however, not only that it started the four congregations mentioned, but that each of these offshoots of the Wynd in turn founded other churches, so that by 1900 it was reckoned that either directly or through its daughter congregations some twenty-three congregations in Glasgow could trace their origin to the original Wynd Church.

The United Presbyterian Church, having no pretensions to be a national church, had no policy to cover the land with its agencies. Congregations were begun when and where they were desired by local people, and their planting and growth was more fully dependent on local resources than in the case of the Established and Free Churches. One example may suffice. In February 1853 a number of United Presbyterian members in Glasgow formed themselves into an Association for Church Extension, as a result of which between 1854 and 1872 at least twenty churches were added to the United Presbyterian strength in Glasgow and district.

Very briefly let us survey the further progress of Church Extension down to our own day. In the last twenty years of last century—1879 to 1899—the three great Presbyterian Churches added to their strength two hundred and twenty-five congregations. Of these one hundred and ten were Church of Scotland, sixty-eight Free Church, and forty-seven United Presbyterian Church.

Again, in the present century down to the end of the First World War, the Church of Scotland erected ninety-three new parishes *quoad sacra* and at the same time the United Free Church, formed through the union of the United Presbyterian and the Free Churches in 1900, started thirty-six new congregations—a total of one hundred and twenty-nine new charges, representing twenty-five Presbyteries.

In the decade from the end of the First World War to the Union of the Church of Scotland and the United Free Church in 1929 there was definite co-operation and allocation of areas between the two Churches for their respective building programmes. In that decade the Church of Scotland established fifteen parishes *quoad sacra* and the United Free Church formed seven congregations—a total of twenty-two, or an average of two new charges every year.

In the light of the foregoing survey it is clear that Church extension is not a problem of the post-war epoch, or of the twentieth century. It has been going on in Scotland during the past two hundred years, sometimes more zealously, sometimes less. If the burden laid upon the present generation is heavy, it differs from that laid upon our predecessors simply in urgency and extent.

# In the Study

## Virginibus Puerisque

### A Boy's Picture

By the Reverend Wilfrid J. Doidge, B.A., B.D., Carshalton, Surrey

'Christians . . . reflect . . . the glory of the Lord.'—2 Co $3^{18}$ (Phillips).

What would you say if someone asked you 'What is a Christian?' I expect we should all give different answers, though probably we should all be trying to say the same thing. I read a story recently which helped me to see one answer to the question.

It was about a Spanish boy called Bartholomew Murillo. He always seemed to have a paper and pencil with him, for he loved drawing. Most of his time was spent in sketching and painting, even when he ought to have been doing other lessons.

Now, in his home there was a picture of Jesus as a shepherd boy. Perhaps you have seen pictures like it—the boy Jesus was drawn with a halo round His head, His face looked sad, and a little lamb stood very quietly at His side. Bartholomew used to look at the picture and say to himself, 'I wish Jesus had been like other boys.'

One day Bartholomew's mother went to church, leaving him at home by himself. He looked at the picture; he could not resist the temptation. Climbing on to the table he began to draw and paint—a few strokes here, a little colour there, some more lines. So excited was he that he forgot how time was passing. At last he jumped off the table and standing against the wall opposite he gazed at his picture. 'That is what I think Jesus looked like,' he said to himself. Then his mother came home; she looked in amazement. What did she see? The boy Jesus had become a merry-faced little lad, just ready to laugh. Around His head was not a halo but a big yellow, floppy straw hat, and at His feet not a little lamb, but the happiest, brightest-eyed little puppy you could ever wish to see. At first his mother and all the grown-ups were angry until a wise friend said, 'He is a clever artist. Why not have him trained?' His father and mother forgave him and sent him to a teacher of painting. And Bartholomew Murillo became one of the greatest artists of Spain, indeed of the whole world. But he never forgot that as a boy he had his own picture of Jesus and painted it for others to see.

I think that one of the answers to our question, 'What is a Christian?' might well be 'One who has his own picture of Jesus and draws it for others to see'—not, of course, with pencil and paints, but in words and deeds in his whole life. There is a verse of a hymn written by Charles Wesley which would make a grand prayer for us all:

> I shall then show forth Thy praise,
> Serve Thee all my happy days;
> Then the world shall always see
> Christ, the Holy Child, in me.

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## Three 'Thinks'

By the Reverend Charles M. Hepburn, B.D., Crieff

'. . . think on these things.'—Ph $4^8$.

Lately in a newspaper it was announced that one of the television chiefs was to go off on three months 'thinking' leave. Lucky man indeed. In this 'thinking' connexion a Glasgow lady told a story about a friend's little girl aged five. Daddy came home one afternoon to find she had been naughty, wouldn't say she was sorry, that she had had her toys taken from her and been sent to bed. So he went upstairs to see her and said he was sure, if she would only say she was sorry, Mummy would let her have some supper and give her back her toys; but the small girl looked up and said with a determined air, 'Daddy, they've taken away my toys, and they've taken away my supper, but they can't take away my thinks!' I haven't any idea what her 'thinks' were, but Sunday, for instance, this one day in seven, is one we are free to use for 'thinking.' Actually, I believe, Girl Guides specially set one day annually apart in February (the twenty-second) for 'thinking.' Anyhow I'll suggest three 'thinks.'

1. One is a familiar saying, 'Think and Thank.' So often we take things for granted. Instead of which, were we to 'think' how many blessings we have, we would be moved to give thanks. One small child, Elizabeth June was her name, she was just six or seven, whose experiences her Mother wrote about, used to 'think' a lot, and consequently used to thank a lot, too. One day she saw a frog leaping about in the garden, and this was the way she thanked God at night for it: 'Thank Him for that little hopping thing.' Another time she put this in her nightly prayer, 'Thank Him for putting the pink in the daisies.'

2. 'Think on these things.' What ones? Well, the ones St. Paul has a special list of—'whatsoever things' are just and lovely, honest and pure, and so on. Jesus said, 'As a man thinketh in his heart, so he is.' Once, when addressing the students at Aberdeen, Mr. Asquith, who was then Prime Minister, gave them this advice: 'Keep always the company of great thoughts,' because our character is shaped by what we 'think.' So it matters very much what 'things' we 'think on.'

3. Now one more 'think,' which we mustn't miss out. Our Saviour asked on one occasion—'What think ye of Christ?' Well, some never seem to have any thoughts of Him at all. At one of the Oxford colleges some years ago the chief speaker one night on a special subject was a young man. Someone who was present afterwards thanked him and asked him to supper. After supper they started talking and this man said:

'But, my dear fellow, you left out one thing.'

'Oh, what was that?' the student asked.

'You left out Christ.'

'But I wasn't dealing with Christ!' the young man declared.

So the older man laid his hand on the young man's shoulder and said, 'My dear fellow, you can't leave Christ out of anything.'

No more you can. You must 'think' about Him in one way or other. If you 'think' about Him and how wonderful He is, then you will follow Him. If you don't 'think' much of Him, then you won't do anything about Him and so miss the loveliest things in life.

## The Christian Year

### First Sunday in Lent

### The Word of God

By the Reverend Douglas Stewart, M.A., Pinner

'Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.'—Am $8^{11}$.

'Jesus answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'—Mt $4^{4}$.

1. We live in a time of famine. A famine of the kind prophesied by Amos. Our famine is so widespread, so long-lasting, that men are no longer sure of what we are talking about when we speak of the Word of God. The very desire for food and drink has died.

Every famine begins as a fast. And a fast, especially if you have been over-eating before it, is felt to be a release. It creates a sense of lightness and exhilaration. Mr. C. S. Lewis, in an unscripted radio discussion, once described his feeling of emancipation when, at the age of seventeen, he threw off the religon of his parents and of his school. He was speaking for a whole generation; and he was perhaps describing a phase in the experience of each generation. How splendid to rise on a Sunday morning with the whole day in front of me—free! Better still is the thought that I can now do what I will with my own life, without transcendental reference.

I am the master of my fate.
I am the captain of my soul.

In the early stages, before the fast deepens into famine, it is a grand feeling! The great modern famine began that way. It was felt to be an emancipation.

In the Preface to a most valuable and illuminating composite work—*The Science of Life*—H. G. Wells pays a tribute to his own *Outline of History*. In particular he points out its superiority to the Bible. 'For modern needs a history which opened with barbaric myths, which concerned itself mainly with the tribal affairs of the Jews, which disregarded the past of nearly all the world except Syria and Egypt, and ended 2000 years ago had become insufficient. Little by little a vaster Genesis had been written by science, and unobtrusively, detail by detail, the scholarly excavators had opened up a mightier Chronicles and pieced together a more splendid roll of Kings. A broader world had grown in human experience and now altogether dwarfs the fortunes of Palestine and the jurisdiction of the Caesars. . . . For all its faults, its compiled quality, its pedestrian if unpretentious prose, and much incidental sketchiness, *The Outline of History* brought something of the greatness of these vistas before the minds of many for the first time.'

We must admit the justice of the claim. Wells' work, and many another in allied fields, did open new vistas to the human imagination. The famine began as a fast, and the fast created its own exhilaration. But a long-continued fast becomes a famine, and a famine is not exhilarating.

The free Sunday, without religious obligation, which opened up such opportunities for interest and pleasure, has become an immense boredom to be padded out with the lowest kind of journalism. The souls of men are so empty that even substitutes for the Word of God are scarcely needed. They are near the apathy which is the prelude to death. We might express the three stages in terms of three generations. A Bible-reading grandfather was succeeded by an H. G. Wells-reading father who is succeeded by a strip-cartoon-reading son. Food disgusts the famine-stricken. Appetite itself is dead. Again and again during the mission to the R.A.F. men told us that the Church was failing because she didn't present the Bible stories in strip-cartoon form. The literacy of Europe is a consequence of the urgent desire of men from the sixteenth century onwards to read the Word of God. Now that that desire has gone, many men have no motive for literacy, and in fact will make no effort to read any word, human or Divine.

The underlying problem in modern history is the spiritual famine in the masses of men.

2. 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' Christ was fasting in the wilderness when He spoke these words. And on this first Sunday in Lent we remember that fast. It was a fast of the body but a feast of the spirit. Therefore a true celebration of Lent is an antidote to that feast of the body and famine of the spirit which is the malaise of our time. Man needs the Word of God.

What Wells simply does not understand in the passage quoted is that the Bible, whatever its historic limitations, is the Word of God, and that therefore it is vitally necessary for the health of mankind, and no man can possibly produce a substitute. He says that it contains barbaric myths and is mainly concerned with the tribal affairs of the Jews. Certainly the Bible in parts speaks to men on a very primitive cultural level. Certainly the Old Testament lies within the orbit of the Jewish people. But the real question is, Who is speaking to these primitive people and to the Jewish race? That is far more important than the question to whom the Bible first speaks. God is speaking. He is speaking to man in his primitive innocence

and in his primeval sin. He is speaking to His chosen people throughout the long years in which He prepares for His full revelation.

The Bible is the record of God's mighty acts in Creation, Providence, and Redemption. God is the subject, not the Jews. God is its ultimate author even although each of its parts was written by a man. And the mystery of the Bible lies in the unity which transcends all the human differences of its many scribes. From Genesis to Revelation it moves with the sweep of the Divine purpose to reveal and to redeem the whole creation. Its soul and centre is in Christ.

Is Jesus Christ one of the 'barbaric myths?' Is His life and death and resurrection a 'tribal affair of the Jews?' Does the work which revealed to men 'a mightier Chronicles' and 'pieced together a more splendid roll of Kings' also supply us with a gospel more glorious than the one we read of in the New Testament? One sentence from *The Outline of History*, quoted out of context, has indeed achieved a notoriety perhaps unexpected by its author? 'Jesus was a penniless teacher, who wandered about the dusty sun-bit country of Judea, living upon casual gifts of food.' That might seem an all-time record in under-statement, and even in its context, where Wells is discussing the unrealism of Christian art, it remains strangely irrelevant even to the historic fact of Christ. This unawareness of the meaning of Christ is in itself a sign of that famine which grips the souls of modern men, who wander in the dusty sun-bit country of modern enlightenment, living upon casual gifts of food.

'Man shall not live by bread alone.' The starvation of the spirit is slow death both to the individual and to the race. We often think of Jesus as having some secret method of communion with God not available to us. On the New Testament evidence we are wrong. The two foundations of His spiritual life were the Scriptures and prayer. If He had some secret method of communication why did He study and quote the Scriptures and why did He pray? If He possessed some esoteric knowledge why did He here in the hour of temptation fortify His soul by falling back upon the Book of Deuteronomy? His life of spiritual obedience from His boyhood in the Temple to His cry of dereliction upon the Cross rested upon the Scriptures and on prayer.

The arrogance of a spirituality which would be emancipated from the Bible is that it seeks to be more spiritual than Christ.

> Word of the ever-living God,
> Will of His glorious Son,
> Without thee how could earth be trod,
> Or heaven itself be won?

All this points to the practical duty both of the Church and of the individual Christian, both throughout Lent and beyond it. In a world dying for want of the Word of God we have a plain duty to read, to study, to live by, and to preach, that Word.

In his biography of John Knox, Lord Eustace Percy indicates that the Reformation controversy in practice developed into a struggle between the Mass and the Sermon. The Reformers believed that in the sermon, which was for them the exposition of the Word of God, they had found the incorruptible sacrament. The souls of the faithful would always be fed by the Word. They never envisaged a time when the Sermon might be divorced from the Word. The whole Protestant world needs to lay this to heart to-day. Are we offering a hungering humanity the word of man or the Word of God? The Mass, in Roman Catholic dogma and practice, is always conceived as the act and being of God. Is the sermon in our usage always the Word of God? And, if so, why is it considered important who preaches the sermon? A little pulpit anonymity might be a healthy Lenten discipline for all of us.

As individual Christians the lesson to be learned is exactly the same. The Christian life is based upon the dull discipline of Bible reading and regular prayer. Mr. Graham Greene tells of a Roman Catholic priest finding a Bible in a hotel room and being astonished by an inscription pasted inside the cover. 'If you are in trouble read Psalm 34. If trade is poor, Psalm 37. If very prosperous, 1 Cor. 10 v. 2. If overcome and backsliding, James 1, Hosea 14 v. 4–9. If you desire peace, power and plenty, John 14. If you are lonesome and discouraged, Psalm 23 or 27. If you are losing confidence in men, 1 Cor. 13. If you desire peaceful slumbers, Psalm 121.' Why was the priest perplexed? Why is Mr. Greene scornful? That inscription is saying something quite simple and uncontrovertible. In every possible circumstance God has His Word for me. In that Word is my strength. 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'

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SECOND SUNDAY IN LENT

## The Guerdon of Faith

BY THE REVEREND R. LEONARD SMALL, M.A., CRAMOND

'Thou wilt keep him in perfect peace, whose mind is stayed on thee.'—Is $26^3$.

Whatever may be the difficulties regarding the exact meaning of this famous and familiar text—and Moffatt translates it, 'Thou dost protect and

prosper steadfast souls, for they rely on thee,' which suggests no essential difference of meaning—there are in it three words or phrases which may be underlined in turn. By so doing we become aware of the greatness of this text, both as a confident statement of faith and an expression of the quiet conviction and calm certainty which are the reward and guerdon of real faith.

Underline, first, the word 'keep.' That one short word is like a diamond of many facets, but it carries two main shades of meaning. It expresses the idea of protection, an idea that runs through and through the Psalms. It conjures up a picture of a Border keep, to which in the days of raids from either side the folk of the countryside could run for safety. 'The name of the Lord is a strong tower; the righteous runneth into it, and is safe.' It brings to memory the reason why Edinburgh grew up along the Royal Mile—all because of the Castle at the head of the slope, offering security. 'The Lord is my rock, and my fortress.' Another Psalmist adds a new shade of meaning. 'In the time of trouble he shall hide me in his pavilion.' The weary fugitive, keeping just ahead of his pursuers, has staggered over the threshold of the chief's tent, and by the ancient laws of hospitality has found sanctuary. Thus we come to the thought, not merely of stout walls, but of personal protection, and so to the sentries on the walls of Jerusalem, and the protection of Him who, keeping watch, neither slumbers nor sleeps. Turn to the New Testament, and Paul carries this thought infinitely higher, with his 'peace of God that passeth all understanding,' keeping guard like a sentry over our minds and hearts. The trouble just is that all this seems so blatantly untrue, for we are not guarded, but wide open to attack, tragically vulnerable from every quarter, and at every level of our nature. We are vulnerable physically, as personal experience and scientific discovery constantly remind us. We are vulnerable in our minds, open to the wounds of falsehood, criticism, doubt, and the worry which like an infection in the blood-stream soon affects everything. Morally, too, we are highly vulnerable, so that the character and ideals built up through the years may come tumbling down under sudden fierce temptation, or the wearing down of resistance by repeated pressure on some weak spot in the defences. Spiritually, not least, we are vulnerable, so that the faith which looked strong and resilient may develop some queer kind of 'metal fatigue' and like the Comet come crashing down. Yet, in spite of all this, which is common experience, faith maintains that we are protected, only we cannot realize it. It is like the condition of a child who has been badly frightened but is now perfectly safe, wakening in the night and crying out in terror, of a former P.O.W. long since home, and settled, and secure, enduring a nightmare of being recaptured. We *are* kept, protected, though it seems hard to believe.

But there is a positive side as well. Protection might mean no more than that afforded to the Honours of Scotland, the Crown and Sword, and the rest, buried in Kinneff Kirk to save them from being carried off, stored away for more than a century in a great lockfast chest for safe custody. You cannot ever do merely that with something that is alive. When Roy Rogers and his wife say they want to 'keep' the little Scots girl who is their guest they do not mean merely that they want to have her 'for keeps,' to be their very own. They want her not only 'to have and to hold,' but far more 'to love and to cherish,' to give her the best possible chance to become the best she has it in her to be. Even so, all the powers and possibilities that are in each of us, all that goes to make you 'you' is kept, cherished by the power of God. Truly 'Thou dost protect and prosper.'

Next, underline the phrase 'perfect peace.' This is an obvious Hebraism. The actual expression is 'peace peace' which might be translated 'peace which really *is* peace.' The best commentary on the meaning of this phrase is in the lovely words of Jesus on the last night of His earthly life, 'Peace I leave with you; my peace I give unto you.' Did He, in fact, possess this kind of peace, for which so many of us long? There can be no doubt that as we watch Him in the pages of the Gospels we gain the impression of a poised, whole, integrated personality, in command of Himself. We think inevitably of one of Moffatt's 'steadfast souls,' standing like a rock amid all the lies and hatred and violence, with a central keep of peace and quiet and a strength He could impart to others. Yes, if my life knew one half of the peace He had found, how much better it would be. But wherein did His peace consist? Certainly not in absence of activity. He lived full days, facing constant demands, healing till virtue was utterly gone out of Him, yet He had this strange peace. For a picture of lack of peace, think of a woman, with nothing worthwhile to do, stuffing her life with sawdust. For a picture of peace, think of a nursing sister in a Mission Hospital, always busy, often over-worked, yet inwardly at peace. To find the work God means you to do, and spend yourself in the doing of it, is to find this quality of peace. Nor does peace consist in absence of strife. It does not come only when life is simple, and everything is going your way. There stands Jesus, amid all the spying and hatred, patronized by some, scoffed at by others, betrayed by one of His friends, deserted by the rest. Yet you are left with the impression that He keeps that central place of calm, which the

thorns with which they crowned Him, the slivers of bone on the scourge that tore His back, the nails deep-driven through His hands, the spear-thrust in His side, could not touch at all. Still from that tiny oasis of peace on the roof-top in Jerusalem He offers, as His abiding legacy, the peace that really is peace.

Finally, underline the word 'stayed.' It is a most interesting word, whose basic meaning is leaning the hand on something or someone for support. Here is a child learning to walk, leaning on a chair for support. Here is a crippled man after an operation, learning to walk again by leaning on a specially constructed frame that moves with him. A sailor, having to make his way forward in a storm is caught by a wave breaking over the waist of the ship, and clings for dear life to the life-line rigged for that purpose. The Matterhorn is said to be no longer a really dangerous climb, for the Alpine Clubs have fixed on the worst stretches permanent guide-ropes to which the climber may cling. All have in common the one idea of a support on which you can absolutely rely, knowing with complete confidence that it will not let you down. But that is not the whole meaning for faith of the word 'stayed.' It does not mean merely that on rare occasions we may rest our weight on God, or hold on to Him for dear life. All life, always, is stayed on God. That confidence, and the peace that springs from it, are the true guerdon of faith. If you seek the secret of Moffatt's 'steadfast souls' it is the same as the secret of the TV mast at Kirk o' Shotts, which withstands the gales not by any standing power of its own, but simply because, on every side, and at every level, it is firmly stayed to the ground.

Stayed upon Jehovah,
Hearts are fully blest,
Finding, as He promised,
Perfect peace and rest.

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THIRD SUNDAY IN LENT

## The Handling of Life[1]

BY THE REVEREND GEORGE OGG, D.D.,
ANSTRUTHER EASTER, FIFE

'And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.'—Lk $10^{41f.}$.

In the concluding five verses of the tenth chapter of the Gospel according to St. Luke a visit is recorded which our Lord paid to the home of Martha and Mary, on the occasion of which Mary sat at His feet and heard His word, but Martha was cumbered about much serving. This familiar story has a beauty, a homeliness and a naïveté all of which are universally acknowledged. But many have confessed that they have been somewhat disquieted, even a little perplexed by it. Indeed one of the most charming of modern essayists goes so far as to describe it as 'very mysterious' on the ground that whilst it is clear, as he puts it, that Martha was rebuked for being fussy, it is not clear what Mary was praised for. St. Luke's setting of the incident must undoubtedly be a difficulty to those who assume that he was always most careful in the matter of geography. It is also true that at certain points the original text of the narrative is not easily determined, and that those who are agreed as to that text do not all agree in their interpretation of it. But I would hesitate for such reasons to characterize this story as 'a very mysterious one.' It is a picture in which, looking to its broad outlines, we see two women reacting to a given situation in two distinctly contrasted ways, of one of which our Lord expresses His approval and of the other, at least by implication, His disapproval. The theme, then, that arises out of this narrative is the handling of the situations into which life carries us and of the opportunities which it affords us.

1. Some years ago I was much interested in a young man whose career promised to be one of some distinction. He secured a post for which he possessed, so far as could be ascertained, all the necessary qualifications. He gave himself to its duties without stint. Nevertheless it was not long before, to the surprise of many, he sought another sphere of service. He gave his own explanations. But the real reasons for our actions are not always those which we allege or always those of which we are most conscious. It was not, as he supposed, the volume of the work involved that was this young man's trouble. He lacked what has been aptly called 'the instinct for what is vital.' He failed to distinguish between what mattered most and what mattered least. With all his busyness he had no method and no system, and so he made little headway and never got really finished with anything. To a very considerable extent it is the way in which we handle our daily task that settles whether we are to be its master or its slave and whether it is to be to ourselves a burden or an inspiration.

2. Our daily task involves contacts with others: it also involves responsibilities for others; and much importance attaches to the way in which we handle them. The way, for example, in which a mother handles her children plays a large part

[1] Sermon (shortened) preached in Holy Trinity Church, St. Andrews, at the Introduction to the Presbytery of St. Andrews of Dr. Matthew Black, following upon his Installation as Principal of St. Mary's College, and Professor of Biblical Criticism in the University of St. Andrews.

in determining both her own and their happiness and success. The same is true of the way in which a teacher handles his scholars or a master his colleagues or a minister his people. Now the secret of all right handling of others is recognition of the sacredness of personality. We each bear upon us peculiar marks of our Creator's hand. Each one of us is a unique person. This wonderful variety of character contributes enormously to the splendour and fullness of the world's life. We must not insist upon others thinking as we think or upon their going through the same motions as ourselves. Rather we must help and encourage them to be the peculiar persons God has made them to be and to render the peculiar service He has made them to render. We must seek not to oblige or to compel but always to lead them. It is leading that wins their willing obedience: it is leading that secures their hearty co-operation: and it is leading that brings to full fruition the potentialities of their manhood and womanhood.

One of Phillips Brooks' teachers in the theological seminary at Alexandria in Virginia was a certain Dr. Sparrow. In a tribute which he paid to him some thirty years later Brooks spoke of the way in which he saved his students from the hardness on the one hand, and the weakness on the other, which purely intellectual or purely spiritual training would have produced. But according to Brooks the reality and the healthiness of Sparrow's power were shown pre-eminently in this, that with all his great influence he did not make young men his imitators. He did not insist upon their accepting the conclusions of his own thinking, but by being himself the open-minded thinker that he was inspired them to think for themselves.

3. We need, however, to consider not only our attitude to specific occasions, duties and persons, but also our attitude to life as a whole. Life itself needs to be handled in a particular way if we are to find in it real and lasting satisfaction. This was impressively borne in upon me as I read the biography of an English divine of our own time. It is in brief the message which his own experience brought home to him. A brilliant scholastic career and a happy settlement in work that was peculiarly congenial to him were followed by the sorrow of a grievous loss. From this he sought relief in work, in ceaseless attention to the duties of his office, in a service of his fellow-men that filled his days and much of his nights as well. The result was a breakdown in health. And it was then, as in the time of his convalescence he reviewed himself, that the truth dawned upon him. Fundamentally what he now saw to have been wrong was his attitude to life itself. He had taken it too fastidiously; he had been over-conscientious; he had attached far too much importance to his own exertions and labours. Life, he learned, needs to be taken simply and trustfully, thankfully and hopefully. If we are to handle life in the right way we must take the faith in God which we profess out with us into life; we must handle life believing in Him, looking for and resting upon the promised guidance and the enabling power of His Spirit, not enlarging our own obligations and responsibilities as though everything depended on us, but leaving all issues in His hand.

A feature of many Oriental temples is the massive gateway, vestibule, or forecourt through which worshippers pass into the central shrine. The thought or feeling underlying these structures is doubtless the same as that which underlies the magnificent approaches to mediæval castles as also the ceremonies which in many lands attend the arrival of a bride on the threshold of her future home. It is the thought or feeling that beginnings are important and that there are many estates in life into which we need to enter 'thoughtfully, reverently, and in the fear of God.' It is because we recognize this importance of beginnings and because we are moved by our recognition of it that we are assembled within these walls. The recent appointment of a new Principal of St. Mary's College who is also to be Professor of Biblical Criticism in the University here is an event fraught with far-reaching issues. We all desire in the hallowed calm of God's House and in unity of spirit to compass him about with our prayers as he undertakes the solemn responsibilities and turns his eyes toward the high and holy opportunities of his new office. Much will depend upon the way in which he handles them. May he be given all needed gifts and graces that he may handle them wisely and well to the enrichment of sacred learning, to the edifying of the Church of our fathers and to the extension of the Kingdom of God.

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### Fourth Sunday in Lent

### The Guerdon of Freedom

By the Reverend A. D. Harcus, D.D., London

'The glorious liberty of the children of God.'—Ro $8^{21}$.

The phrase kindles a glow in our hearts, 'glorious liberty,' who would give everything to possess it. But it seems a strange text for the season of Lent, Lent which appears to be the opposite of liberty, involving constraint, a time when denial is the order of the day. It is usual during Lent to ask one's friends what they are giving up, what form of self-denial are they choosing. It can be a time of gloom, no festivities, marriage during Lent frowned on; a dark period set between the happiness of Christmas and the rejoicings of

Easter. There are some who say that Lent reveals the inner truth of Christianity. The criticism of Lent is a judgment on the whole Christian position, that in practical effect it is a limitation on life, a sharp limitation. The Christian religion can be viewed as a series of negatives which fetter the liberty of the believer, whereas the ordinary man is free.

In reply it should be made clear that life itself is a bondage. And release from that bondage comes only through acceptance of the fact, that through bondage liberty is achieved. These negative words, discipline, restraint, even law itself, are the keys to the great positives—achievement, liberty, success. This is true of the world of Nature. The surface of a great loch is narrowed into a channel and its rushing power transformed into light, heat, and mechanical power. In the arts the genius is the slave of a self-imposed routine. A pianist of international renown has said that if he missed one hour of his hours of practice he knew it, and if two hours then the listening public knew it. Bondage to practice set free his hands, a freedom of nimble fingers that had to be seen to be believed. According to the bondage so is the freedom. And the question comes to be not which of the seeming opposites—liberty or restraint—have you chosen, but to what or to whom are you in bondage. In the verse from which the text is taken St. Paul gives the extremes of the choice, the 'bondage of corruption,' and 'the glorious liberty of the children of God.' That there can be a bondage of corruption we know only too well. We may have sensed it ourselves as a grim possibility and it is to be seen in the world around us. But there is a wide variety of choice between these two extremes, in the realms of art, business, sport; these and other spheres afford countless possibilities. The point is that our choice in this scale of values gives meaning and purpose to the whole of life, we can see the working out of this law in the lives of our friends.

The choice can be made of the service of Jesus Christ. The oft repeated prayer comes to mind—'whose service is perfect freedom.' And George Matheson's hymn reiterates the same thought

> Make me a captive, Lord,
> And then I shall be free.

St. Paul himself declares the nature of the service when he writes, 'bringing into captivity every thought to the obedience of Christ.' The claim is made, therefore, that acceptance of the Christian faith, of Christ as Lord and Master of our lives, with all the consequent limitations and restraints is the way to the most complete freedom. St. Paul puts this truth in another form when he writes in Ro $8^{28}$, as it is well translated in the American Revised Standard Version of the New Testament, 'We know that in everything God works for good with those who love him.' It is with those who love Him that in everything God works for good. This, indeed, is a provocative statement but the necessary condition should be noted. Here is an underlining of that great creative Commandment central in the message of the Old Testament, 'Thou shalt love the Lord thy God with all thy heart, soul, and might.' Here is the most complete bondage to which the human soul can subject itself, that should be the one central, dominant thought around which all activities gather, to which all life must be subject. This is an unattainable ideal; we can only attempt it believing that His strength will be made perfect in our weakness. By ourselves none of us can succeed, we can only try. The measure of our success is revealed in the story of our lives. How far obedience to Christ has delivered us from the bondage of corruption into the glorious liberty of the children of God. In the opening verses of the chapter St. Paul puts this paradox of restraint and liberty as he himself has experienced it: 'the law of the Spirit of life in Christ Jesus made me free from the law of sin and death.'

Obedience to some one presumes knowledge of the one who is to be obeyed. The highest form of obedience, that based on love, presumes personal knowledge. One cannot love the unknown. The season of Lent is not primarily a time for denial, it is rather an opportunity for giving thought to the message of the gospel. Self-denial is in terms of one's time when some of the things that normally absorb time and attention are put aside. Time is found in the rush of modern life for reading and study of the gospel story. And here the story itself helps, the story of the last weeks of our Lord's life on earth is told far more completely than any other period of His ministry. We can follow Him as He steadfastly sets His face to go to Jerusalem. How vividly St. Mark recounts the happenings on that journey—the encounter with the rich young ruler, the blessing of the children, discussions among the disciples. And then with such detail the events of the last week in Jerusalem itself. Lent must be a solemn time; who could be light-hearted as the sorrowful story unfolds itself as we come under the shadow of the Cross? But there is a purpose in it all; as we read, study, and pray we come to know Him, to know Him, as St. Paul testifies, in the fellowship of His sufferings.

Knowledge, love, obedience—these are progressive stages in the Christian life. There is a reward but it is not one to be sought directly. Liberty, like happiness, evades those who seek it for its own sake. But there is liberty and it can be gained, even a freedom from the law of sin and

death, from what seems from the human point of view inevitable, the bondage of corruption. It is to be found in Christ Himself. Here the conflict between liberty and restraint, bondage and freedom comes to its height. And our complete glad surrender to Him, the giving of ourselves to the point of our most precious possession, our wills, means for us an escape from the bondage of corruption into the glorious liberty of the children of God.

# Literature

## *THE ACTS OF THE APOSTLES*

It is not often that a scholar who has recently written a first-class commentary on the Greek text of one of the most important of the New Testament books produces a second commentary on the English text of the same work. This is what Mr. F. F. Bruce, M.A., Head of the Department of Biblical History and Literature in the University of Sheffield, has done. In 1951 his 'Acts of the Apostles: The Greek Text with Introduction and Commentary' was published by the Tyndale Press and in a favourable review by Professor A. M. Hunter in this journal (lxiii. 70) it was justly described as a volume which all who love this writing 'should buy and study.' Mr. Bruce has now written *Commentary on the Book of the Acts: The English Text with Introduction, Exposition and Notes* (Marshall, Morgan and Scott; 25s. net), one of the volumes of the 'New London Commentary on the New Testament,' and the present reviewer can only repeat Dr. Hunter's advice, and say, 'Happy is the student who possesses both works.'

Mr. Bruce explains that the presentation of the earlier commentary suggested various trains of thought which could not be brought within its scope, and which he has now had an opportunity of developing further. The present work, while based on the exegesis of the original text throughout, is in the main an exposition of the English text of the American Standard Version of 1901, which is expounded paragraph by paragraph. This exposition takes the premier place, but voluminous notes are added at the foot of most pages on linguistic, textual, and historical questions, with the result that the commentary is of great value both for the general reader and for close students of the original Greek.

The exposition is always practical and very interesting. It gives full room, not only for the writer's historical and theological interests, but also for his strong and positive religious convictions. Indeed, there is no other commentary like it produced on the same scale. We are given full information about Roman provinces and customs, the journeys of St. Paul, as well as the meaning of words and constructions, and in these matters Mr. Bruce's earlier experience as a teacher of classical Greek in the University of Leeds has been of the greatest advantage to him.

He adheres to his earlier submission that the Jerusalem visit of Gal $2^{1ff.}$ is the famine visit of Ac $11^{30}$ and holds that the Galatian churches are those of South Galatia. He also makes a close study of the speeches in the Acts which he believes to be, not only primitive, but records of what was actually said by the speakers, and not the literary composition of Luke. The various narratives are also fully discussed with a strong emphasis on their historical character. In all that he writes Mr. Bruce reveals the powerful influence which the writings of Professor W. M. Ramsay have exercised upon his mind. If any criticism is to be made, it is that he does not allow for a certain degree of legendary accretion which is inseparable from ancient records. But on this question he has made up his mind after reading and studying the immense literature which treats the problems of the Acts, and his judgments in these matters must be respected. No reader can fail to be impressed by the strong religious glow which pervades all that he has written, especially as it is associated with so wide and so profound a study of recent discussions, notably those found in the five volumes of 'The Beginnings of Christianity' and other Continental, American, and British works.

VINCENT TAYLOR

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## *JEREMIAH*

There are passages in the Book of Jeremiah, such as the description of death the reaper in $9^{21f.}$, which merit a place in any anthology of the world's religious poetry. The trouble is to find them in our English Bible, set out as it is so prosily. By the time the reader stumbles upon them he may be too listless to recognise them for what they are.

Any one wishing to understand one of the greatest, if not *the* greatest, of the prophets, should welcome *Jeremiah, Chronologically Arranged, Translated, and Interpreted,* by Dr. Elmer A. Leslie, Professor of Hebrew at Boston University School of Theology (Abingdon Press; $4.75). The title of the book accurately describes its purpose and scope. The whole of Jeremiah is

given in a clear and original translation, and the several parts are arranged in what, after five years of intensive study, is judged to be their chronological order. (Such arrangements can, of course, be only approximately right, since often we have no clue to the chronological, but must content ourselves with what appears to be the logical order.) Dr. Leslie's method is first to interpret a passage and then follow this with his translation. An Index at the beginning of the book enables the reader quickly to find any passage he particularly wishes to study.

The book is a kind of commentary, new style, that he who runs may read. He will, of course, need patience, since the book must contain well over a hundred thousand words. But there is a minimum of notes and other technicalities and the reader is less likely to get bogged down than he was in the older-style commentary. The author has spent much time in Bible lands and brings geography and archaeology to the elucidation of his subject.

For authorities Dr. Leslie depends most upon the commentaries of Rudolph and Volz. He might with advantage have taken more from Skinner's 'Prophecy and Religion,' Welch's 'Jeremiah: His Time and His Work,' and Peake's 'Century Bible' Commentary. His work is not so searching as theirs. That, perhaps, would be too much to expect, though it should be said that Skinner and Welch, much of whose work on Jeremiah is superb, did not deal with the whole of the Book.

C. R. North

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*EARLY AND MEDIÆVAL THEOLOGY*

In 'The Library of Christian Classics' there has now appeared a volume entitled *Alexandrian Christianity* (S.C.M.; 30s. net), containing selected translations of Clement and Origen with introduction and notes by Professor J. E. L. Oulton of Dublin and the Rev. Henry Chadwick of Cambridge. Clement of Alexandria is represented by Books III and VII of the 'Stromateis,' with a brief general introduction. We have no indication why Mr. Chadwick has chosen these particular texts, and they scarcely seem to be what one would suggest as an introduction to this writer; but the former in the Ante-Nicene Library was left in what was apparently regarded as the decent obscurity of Latin, and the latter is a revision of Mayor's translation, and to that extent the ordinary reader is here provided with something new.

Clement reveals his ideal to be the true Gnostic who 'alone is holy and pious, worshipping the true God as befits him,' and who may be perfected and become a god. He rises from faith to knowledge and so to the gladness of the beatific vision.

Later in the volume come Mr. Chadwick's translation of Origen's characteristic but unpolished 'Exhortation to Martyrdom,' and of a document which will be welcome to all who are interested in Origen, the recently discovered 'Dialogue with Heraclides,' a theological cross-examination of this churchman with special reference to the pre-existence and independent hypostasis of the Son.

The rest of the volume is an elaborate study by Professor Oulton of Origen's 'Treatise on Prayer.' This seems to be the first English translation of the work, and we have a careful introduction occupying nearly sixty pages, a similar amount of space being given to notes on the text. Is it not a pity to have this definitive scholarly exercise imbedded in a volume which apart from this is of a totally different type and suited for a different class of reader, though all perfectly useful?

The Treatise is interesting in connexion with the problem of Origen's doctrine of God, for he does not permit prayer to Christ. That the heavenly body will be spherical is a curious speculation. More important is Origen's idea of the nature of prayer, rising above petition.

The other volume of 'The Library of Christian Classics' issued at this time is entitled *Nature and Grace* (S.C.M.; 30s. net), and consists of selections from Thomas Aquinas, translated and edited by A. M. Fairweather. Gilson was prepared to say that the views of Augustine and Aquinas on Nature and Grace were not in the last analysis 'dogmatiquement contradictoires,' though the plan of the two expositions was not the same. Maritain thought the difference purely modal. Mr. Fairweather suggests a sharper contrast, characterizing the difference as 'fundamental.' No doubt this is a matter of emphasis rather than a real disagreement; but the reader of this volume has the evidence before him, and that clearly not in passages selected with a bias, but in a straightforward translation of the sections of the 'Summa Theologica' which deal with the subject. The introduction is very brief, and there is no attempt at notes; but the student will receive all the guidance that he requires if he makes even modest use of the bibliography. These documents which minimize the antagonism between God and His world will be found interesting even by such as are not mediævalists, treating as they do of problems that are still very much alive. Perhaps we do not worry 'whether sacred doctrine is a science' or even 'whether despair is the greatest of sins'; but we can admire the exact thinking here applied, and profit by the giant effort to grasp the nature of God and to analyse the conceptions of grace and faith and hope and love. G. D. Henderson

### *THE PSALMS*

The second volume of the commentary on the Psalms by Mgr. Edward J. Kissane, D.D., D.Litt., has now appeared—*The Book of Psalms*, vol. II (Browne and Nolan, Dublin; 30s. net). It contains the commentary on Psalms 73–150. The general features and lay-out of the commentary have been indicated in the review of the first volume, which appeared in THE EXPOSITORY TIMES in September 1953, and the recognition of the independence and worth of the work which was there expressed may be renewed. The author resorts to moderate emendation of the Hebrew text, sometimes following earlier scholars and sometimes taking a way of his own. It is not always clear to the reader when a suggestion is original with Dr. Kissane and when it is taken from an older work. Often an ancient version is cited in support of an emendation, but there are cases where this might have been done, but has not.

There is no evidence of any interest in the cultic use of the Psalms, to which so much attention has been given in recent times. On the other hand there is a greater interest in the dating of the individual Psalms than is common to-day, though Dr. Kissane does not attempt the precision of some older scholars, and still less the precision of Dr. Moses Buttenwieser in a commentary which appeared shortly before the late War. Here the author is content to date each Psalm broadly as pre-exilic, exilic, or post-exilic. He has a preference for exilic and pre-exilic dates in the Psalms contained in this volume, but recognizes that there are some post-exilic elements, while being sceptical of Maccabæan datings.

A few special points may be noted as indications of the positions adopted. In Ps 73 Dr. Kissane finds no reference to an after-life, but only to the honour which the Psalmist is to receive in this life. In Ps 90[5a], where the R.V. has 'Thou carriest them away as with a flood; they are as a sleep,' he reads דֹּר מָתִים שָׁנָה, where מָתִים is for מָאתַיִם, and renders 'the space of two hundred years' and transfers these words to follow *v.* 4. In *v.* 9[b] of the Psalm, where R.V. has 'We bring our years to an end as a tale that is told,' he reads בְּתוּגָה for כְּמוֹ־הֶגֶה, and renders 'We end our years in sorrow.' In Ps 106[15] where R.V. has 'But sent leanness into their soul,' he reads רָוֹן for רָזוֹן, and takes נֶפֶשׁ in the sense of 'throat,' which is found by many modern scholars to fit several passages and which is supported by Accadian usage, and hence renders 'And sent abundance into their throat.' Ps 110 is interpreted messianically, and is held to be of possibly Davidic authorship. Many bold emendations are made in the text here, and the resulting translation is widely different from the R.V.

Not all of these, or of the other emendations given in the commentary, will gain general acceptance. If even a few survive, the author will have reason to congratulate himself. The textual problems in the Psalter are many and difficult, and those who most appreciate the problems will study the new suggestions with most sympathy. The immense amount of careful work which Dr. Kissane has put into this commentary gives it high value for the student of the Psalms. The printing has been well done, though an occasional misprint in the Hebrew has been observed.

H. H. ROWLEY

### *TEACHING AIDS*

There are before us a number of books of helps for teachers of children and young people. There are the five annual *Concise Guides*, founded and edited by Ernest H. Hayes and published by the Religious Education Press. There is *The Beginners Concise Guide* (5s.), *The Primary Concise Guide* (6s.), *The Junior Concise Guide* (6s.), *The Senior Concise Guide* (6s.), and the *Young People's Concise Guide* (6s.). For many years these *Concise Guides* have been invaluable to teachers. Similar help is given to Methodists in *Methodist Notes on the Beginners Course* (5s.), *Methodist Notes on the Primary Course* (6s.), *Methodist Notes on the Junior Course* (6s.), *Methodist Notes on the Senior Course* (6s.), *Methodist Notes on the Young People's Course* (6s.). These *Notes* can be obtained from the Methodist Youth Department.

*The Chosen Nation:* Book One, *Founders and Leaders*, by Elsie Broadie, M.A., S.Th., with a Foreword by Professor H. H. Rowley (Religious Education Press; 5s. net.), is an attempt to write a book on Early Hebrew History for use in the upper classes of Secondary Modern Schools and lower forms of Grammar Schools. The book is in four parts—The Beginnings of the Nation, Israel in the Wilderness, The Conquest of Canaan, The Establishment of the Monarchy in Israel. It is greatly enriched by good maps and diagrams. This book is thoroughly up to date and is written with scholarship and vividness combined. It does a difficult task really well and should be of the greatest use to teachers.

*These Words Shall Be In Thine Heart* (Lutterworth Press) is the second volume of a Five-Year Bible Teaching Syllabus for Sunday Schools. It is of very great interest to note that this book was prepared in Nigeria under the auspices of the International Committee on Christian Literature for Africa and the Eastern Nigeria Literature Bureau of the Christian Council. There are series of lessons for three terms. For the first term there are Stories told by Jesus, and Jesus the Great Friend; for the second term there is a series on Old Testament

Heroes; and for the third term there is The Life of Jesus according to St. Luke. In each lesson there is a stated aim, an exposition of the lesson, an application and a suggestion for expression work. The stories are told with the utmost simplicity and yet with real drama. The applications are always notably practical, and the suggestions for expression work are most useful. For the teaching of younger children this should prove a most useful book in any school.

*Staying the Course: A Guide Book for the Christian Way* (Methodist Youth Department; 3s. net.) is a series of addresses to young people by the Rev. Eric G. Frost, B.A., B.D. The book is designed to help young people 'to run our appointed course steadily' as Moffatt translates He 12[1]. It is a summons to walk patiently. Wesley after his conversion tells us 'After my return home I was much buffeted with temptations; but cried out and they fled away.' The Christian life does not offer us a peace that is unassailed. It is a summons to walk intelligently. 'Vital religion is not to be had "off the peg," it cannot be donned ready-made.' It is a call to progress. Sometimes the Christian life is thought of as a state of suspended animation. 'Ultra modern fiction has pictured a body rocketed into space, reaching a point where the gravitational pull of the planets is equal, so that the projected object spins on the same spot indefinitely. This picture fairly represents a common conception of the Christian life.' Unless we keep on growing, vitality keeps on ebbing away. It is a summons to definite commitment. Dr. J. S. Whale spoke of 'the nominal Christianity of the indifferent millions, that respectable and private godlessness which betrays Christ by ignoring Him.' The value of the book is enhanced by an excellent series of questions for further discussion after each chapter. There is excellent material here for those who have to speak to young people.

WILLIAM BARCLAY

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*Pain and Other Problems:* 'A Criticism of Modern Philosophies,' by Mr. J. C. Wordsworth (Allen and Unwin; 12s. 6d. net), is on the whole negative and slightly incoherent, but is relieved by a vein of satire which is always humorous and frequently effective. The author thinks that theologians are unfairly treated in being burdened so exclusively with this problem, and he hints that metaphysicians ought to play a greater part, although, to judge by the paucity of his own positive philosophical solutions, he is not optimistic about the value of their contributions. He is, however, chiefly concerned to show that materialists can solve the problem of pain only by denying its existence; in fact, all scientists, employing only quantitative methods, must of necessity ally themselves with the so-called Christian scientists. Pleasure and pain have no place whatever where materialism rules, because this leaves no room for effective feelings or emotions, and its explanations are absurd. Does a man chased by a bull indicate that fear is associated with diminished bodily activity, or, if joy is linked with heightened activity, why is not a volcano the most hilarious of existences? It is futile to explain pain as due to sense of frustration in a world where there is no purposiveness and therefore no possibility of frustration. As to ethics — if there is nothing either good or bad but thinking makes it so, the only remedy for evil is to 'think again.'

Thus, as the bankruptcy of materialism, atomic individualism and logical positivism has been so clearly shown, the only conclusion left is that we must find another creed as a basis for ethics, æsthetics and religion. No one will dispute the result of the argument of this book, but we wish that the writer had not only stated the necessity of the conclusion but given us more adequate guidance in our search for it.

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*Tyndale Echoes*, by Dr. Richard Glover (J. W. Arrowsmith, Bristol; 5s. net), consists of little extracts and quotations from the prayers and sermons of Dr. Richard Glover who was minister of Tyndale Church, Bristol, from 1869 until 1911. A member of the congregation made notes of Dr. Glover's prayers and sermons all through his ministry; and now, from these notes, his daughter, Dorothy F. Glover, has compiled this little anthology. There are many little gems here. 'If we forget immortality we waste time.' 'If a man will make a beginning God will always make a finish.' 'God gives us the worth that wins friends and the wisdom that keeps them.' 'Secret discipleship? It cannot be. Either the discipleship kills the secrecy or the secrecy kills the discipleship.' 'The light of truth ever shines more brightly when placed on the candlestick of mercy.' No doubt this was a work of *pietas*, but equally no doubt these thoughts and prayers deserve a wide public and many a heart will be helped and many a mind will be kindled by them.

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Early in life and just as a hobby Mr. T. Howard Crago began keeping a journal, noting down anything interesting that he had observed in the Press, or on a country walk, or in a conversation with some one, and adding a reflection thereon which occurred to him. He pondered these notes and came to see how suggestive they were. He

introduced some of them into articles he wrote for the Press, and now in response to many requests he has published a selection in *Wind in the Tree Tops* (Epworth Press ; 7s. 6d. net). It is a first-rate little book, abounding not only in good, telling illustrations for sermons, but frequently suggesting a whole sermon. The titles are arresting by their very homeliness, for example, ' An Endless Wash-up,' ' The Good Old Days,' ' Window-Shopping,' ' The Salesman's Secret.' The literary style is excellent.

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*The Faith of the Bible in the World To-day*, by Herbert G. Wood (Friends' Home Service ; 9d.), is the substance of an address given by Dr. Wood at the Friends London Yearly Meeting. The place of the Bible is still an essential place. ' As we are often reminded, applied science is not enough, and its advances may embarrass us and even overwhelm us in disaster, if we cannot unite on some basic beliefs about man and the universe.' Dr. Wood is quite clear as to what is wanted. ' What we really need in the world to-day is not just a return to the Bible, still less a return to the old view of the Bible as a verbally inspired and inerrant record, but rather a return to the faith of the Bible, the faith in God which inspires and creates the Bible and which the Bible can awaken in us if we study it reverently and intelligently.' Dr. Wood knows well that no one can get the best out of the Bible without making the mental effort necessary to understand things which were written against a background very different from our own. Dr. Wood shows us how permanent truth may be had from the temporary expression of Gn 1. (1) Gn 1 asserts that the physical universe is not a self-originating, self-sustaining system. Heaven and earth are called into being and kept in being by the wisdom and the power of God. (2) At each stage of His creation God saw that it was good. The physical universe is fundamentally a good universe, a universe to be enjoyed. Wilfred Monod once said : ' The more soul a man has the more he will respect matter.' (3) The Creation story affirms the unique status of man in creation, and declares God's purpose for man in creation. The importance of this book is quite out of proportion to its size.

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A volume to be treasured, not only by the children for whom it was written, but by grown up lovers of Nature of all ages is *An Otter's Story* (Hodder and Stoughton ; 10s. 6d. net) by the well-known naturalist Emil E. Liers. The combination of knowledge of the natural history of this attractive creature, with a lively picturesque imagination, present an entrancing picture of conditions of wild life in the Far West. The epic description of the attempted rescue of the cub Blackhawk from the jaws of the steel trap is one of the high lights of the book. It is heartrending both in its depiction of the physical agony of the little victim and its effect on the parent otters and their progeny. The book is a plea for the abolition of trapping and the protection of the otter. The numerous and lifelike illustrations lend an additional charm to it.

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For ministers of all denominations *The Churches and Press Publicity* (Independent Press ; 3s. 6d. net) may be rated as a ' must,' although its author Raynor D. Chapman, editor of ' The Yorkshire Observer ' modestly limits its use to ' young ministers or newly appointed lay officials.' Mr. Chapman's concern is that there should be publicity of the right sort in the Press for the Good News. The book is full of practical, concise, and very readable advice on points such as—how to become familiar with the set-up of the local Press ; the news interest of various church activities ; writing for the Press. The book abounds in really helpful suggestions. Here are three from one page :

' One small way of encouraging the Press to take an interest in a church is to ensure that a copy of the church magazine is always sent to the newspaper office.'

' Readers' letters are a valuable feature of all newspapers. . . . Here there is a commanding platform . . . and it is desirable that among the many spokesmen who use it those of the Church should not be lacking.'

' Some newspapers publish a Daily Text. It takes up little space. . . . If a paper does not do this it may well be that the idea has not occurred to the editor. The suggestion might reasonably be made to him.'

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The United Society for Christian Literature and the Lutterworth Press are the publishers and distributors of the new series of ' World Christian Books ' which several Christian literature agencies and missionary organizations are sponsoring under the auspices of the International Missionary Council, with Bishop Stephen Neill as General Editor.

The aim is to provide in clear and simple language a series of books covering the whole range of the Christian faith in the modern world—its doctrine, life, and practice. The books are being published first in English ; but the writers have been chosen from various countries and various branches of the Church, and it is intended that as soon as possible they should be made available in the main languages of the Christian world.

The first two books have now appeared at the standard price of two shillings each—*The Christians'*

*God*, by Bishop Stephen Neill, and *Christian Giving*, by the late Bishop V. S. Azariah of Dornakal. The second, to which is prefixed a memoir of Azariah, is clear, practical, and Scriptural, and as challenging to Western Christians as to Eastern. The first treats of God as Life, Light, Love, Spirit, Three in One and One in Three. It covers a difficult assignment competently and with real devotional feeling. These books could serve for study groups as well as for individual reading and for teaching. We look forward to the next issues and wish the series a wide success in the task of commending the Christian faith and forming instructed Christians.

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*As in Adam: A Study in the Church*, by a Religious of C.S.M.V. (Mowbray; 6s. net), may be described as an unfolding of the implications of the text in 1 Co 15 from which its title is taken, together with the verse in Eph 4 which speaks of the upbuilding of the Body of Christ till we all come unto full-grown Man. Many interesting suggestions are made relative to man's place in creation, the first man and the second, the first church and the second, the general theme being that Man and the Church are meant by God to be the same; they were so at the first, and God is working to make them so again. An unusual book, worthy of study and pondering.

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Fr. Shirley C. Hughson of the Order of the Holy Cross in the American Episcopal Church revised and re-wrote most of one of his early devotional books during his last illness. The result is *Lord, Hear My Prayer* (Mowbray; 10s. 6d. net). There is a short meditation for every Sunday and Holy Day in the Church's year, based on the Collect for the day. The meditations are simple and devout and in the aggregate form a useful and commendable devotional work.

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*The Book of Common Order 1940 Examined* is a sixpenny pamphlet published by the National Church Association and written by its Secretary, the Rev. Thomas M. Donn, M.A. It is a detailed criticism of the Book of Common Order designed to show that that book ought not to have been authorized by the General Assembly of the Church of Scotland and that it should be replaced as soon as possible by another.

Mr. Donn is apt to overplay his hand; but it would be a pity if mention of a variety of minor points should distract attention from some serious points where doctrine is at stake. For example, in the Order for Infant Baptism there occurs the prayer, 'Grant that this child, now to be baptized therewith, may be born again of water and of the Holy Spirit'—a prayer which may be understood in an orthodox sense, but which is likely to suggest to the ordinary worshipper the doctrine of Baptismal Regeneration. As regards the first Order for the Lord's Supper the author says, 'An "Agnus Dei" is placed here as in the Canon of the Mass and in the Scottish Episcopal Book of 1929. This is not found in the English B.C.P. or in the Scottish Episcopal Book of 1637 or even in the Rejected Revision of B.C.P. (1928). In the Mass the words . . . are addressed to the elements (on the altar) supposedly transubstantiated into the body and blood of Jesus Christ. . . .' The question is also raised whether 'altar' is an admissible term in a Protestant Communion service, and whether it is proper to pray that the Holy Spirit may sanctify the elements as well as the communicants.

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We welcome *Portrait of Calvin*, by Mr. T. H. L. Parker (S.C.M.; 7s. 6d. net). The author, who has already made a name for himself by works on the preaching and theology of Calvin, now presents an outline of the great Reformer's career and significance, attractively written and calculated to correct some mistaken opinions. The task could hardly have been better done. One criticism may, however, be made. There are two or three good reasons why the term Libertines as the designation of the anti-Calvin party at Geneva should be avoided.

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There are some books which grip not by their pleasantness but by their power. That is true of *The Numbered Days*, by the Rev. Stuart B. Jackman (S.C.M.: 9s. 6d. net). The author, minister of Pretoria Congregational Church, is already known as the author of a novel. In this book he presents five expository essays, originally preached in his own church. Four of them are on Old Testament incidents that are not often dealt with in preaching to-day, and the fifth is on the sacramental passage in 1 Co 11.

These are long sermons, but one can believe that they held their hearers to the end; for here is prophetic preaching—Biblical, searching, and relevant. The message is primarily one of judgment upon the white man in South Africa, and of hope only on the other side of that judgment. It is not, however, the white man in that Continent only who is involved. What is judged is the white man's way of life everywhere, in fact the civilization of the West, which is Christian by name and secular by nature. This is a notable example of how to use the Bible—not to speak peace where there is no peace, but to show men the way of God amid the contemporary darkness of resentment, guilt, and fear.

There is a misprint on p. 73.

# Important and Influential Foreign Books

## Gloege's Reich Gottes und Kirche

By the Reverend G. R. Beasley-Murray, M.A., Ph.D., London

Eschatology appears to exercise a fascination over young men. Why the *Last Things* should attract youth is for psychologists to explain, but incontestably some of the most significant contributions to eschatological discussion have been written by theologians in their early days. Johannes Weiss must have been quite young when he leaped into fame with his *Die Predigt Jesu vom Reiche Gottes* in 1892. Schweitzer was twenty-nine years old when *Vom Reimarus zu Wrede* appeared. Paul Althaus, still in harness, gave us our best dogmatic treatment of eschatology in 1922.[1] The most thorough examination of the eschatology of the Gospels is that of W. G. Kümmel, issued while yet a young man ten years ago.[2] Of British writers R. H. Charles,[3] E. F. Scott,[4] and William Manson,[5] may be cited, while our younger theologians of today are by no means uninterested in the subject. Gerhard Gloege's *Reich Gottes und Kirche im Neuen Testament*, however, must surely head the list. It was based on a doctoral thesis written when he was twenty-five years of age.[6] The later volume appeared two years after in 1929. That so young a man should have attained such theological maturity as is manifest in this work is astonishing. Despite the passage of time, his work remains authoritative on the theme to which it is devoted.

The idea that the term 'Kingdom of God' means the *reign*, rather than the *realm* of God has been familiar ever since the appearance of Dalman's *Worte Jesu* (Eng. tr., *The Words of Jesus*). But Dalman set limits to the application of this view. The true affinity of Jesus' teaching on the basileia, according to him, was less with the Jewish interpretation of *malkuth* (=kingly rule) than with the idea of the age to come. He further urged that the Kingdom was often regarded by our Lord as a 'good' which admits of being striven for and of being bestowed; it was fundamentally something lying in the future, and its establishment was expected from God, not by the Messiah.[7] In all these contentions Gloege joined issue with Dalman. Following closely in the steps of Adolf Schlatter, he sought to give a radical application to the interpretation of basileia as sovereignty.

As a definition of the New Testament view of the Kingdom, Gloege regarded that of Schlatter as classic: 'God's Sovereignty was His activity. The Kingdom was not separated from God like a thing brought forth by Him, but was the personal intercourse of God with man, and in such wise that God in full superiority determines His fellowship with man.'[8] The decisive factor is ever the working of God. To share in the sovereignty is to submit to the operation of God in Christ.

This view Gloege finds rooted in the Old Testament, particularly in Moses and Deutero-Isaiah. Their intuitions Jesus brought to fulfilment in word and deed. In distinction from contemporary Judaism, for which the divine sovereignty was but one concept among many, His teaching was thoroughly theocentric. The divine sovereignty for Him was central. But unlike all others, who at best could only announce the coming of the Kingdom, He *brought* it in His words and deeds, for His word and work was that of God through Him. It was in His own name that He forgave sins and wrought the signs of the New Age, for He was the embodiment of the Kingdom, the 'autobasileia' as Origen put it.

The divine sovereignty, operating through the Messiah, works redemptively. The Kingdom includes therefore all that men look for in salvation. It is, in fact, the salvation event, the *Heilsgeschehen*. That is why, in the Messiah's ministry, the announcement of forgiveness coincides with the proclamation of the Kingdom, and the ministry heads up to the Cross and Resurrection. Forgiveness is the 'nerve' of messianic achievement, even as eternal life is a synonym for the Kingdom.

The dynamic interpretation of the Kingdom provides the key to the problem of the time of the Kingdom's manifestation. If God is central to view, and if His mode of working may be summarized in the aphorism, 'God ruled, God rules, and will rule,' then the alternative 'present or future' is surpassed, even antiquated. There is no contradiction, nor even tension in the two aspects of its appearing, rather are they organic and

[1] *Die Letzten Dinge*[5] [1949].
[2] *Verheissung und Erfüllung*[2] [1953].
[3] *A Critical History of the Doctrine of a Future Life* (The Jowett Lectures of 1898–99).
[4] *The Kingdom and the Messiah* [1911].
[5] *Christ's View of the Kingdom of God* [1918].
[6] *Reich Gottes im Neuen Testament* [1928].
[7] *The Words of Jesus*, 121–138.
[8] Pp. 55–56.

continuous. The inbreaking of the future is given in the present, while the future itself works out what is already begun in the present. Neither is thinkable without the other, both moments are indissolubly bound with one another.[1] The establishment of the Kingdom is like the creation of a work of art: once the artist has prepared his pallet and commenced the first stroke of the picture, the end but fulfils the promise of the present and the present is unthinkable without the end in view. Or, to use another simile, the present time belongs to the end time as the dawn to full day: they are not two times but one.[2]

The most fruitful application of this view is seen in the relation of the Kingdom to the Church, an issue as old as the Church itself. So long as the Kingdom is conceived as static, as a realm established among men or a fellowship obedient to God, the boundaries between Kingdom and Church are difficult to define and in the end become lost. Traditionally the Church is regarded as the realization of the Kingdom on earth. On the contrary, urges Gloege, the Church is dependent on the Kingdom. In Christ's word and work the Kingdom revealed itself and *created* the Church. 'The Church is, because the Kingdom is,' said Weber, which in Gloege's categories becomes, 'The Church is, because God is sovereignly and savingly at work among men.' Since the Kingdom cannot operate in a vacuum the Church is necessary as its complement. While, therefore, the Church is superfluous on the static view of the Kingdom, it is a necessary postulate for the dynamic view. In sum, the Church is the *object* of the sovereign activity of God and its *organ* of operation in the world.[3]

The difference between Kingdom and Church is most apparent when their respective relations to the world are compared. The Kingdom is supramundane, but the Church is bound up with this world. The Church stands on solid earth. It is a part of the cosmos, integrated within an age which is subject to the 'prince of this world.' As an objective phenomenon, it is linked with other human institutions and subject to the ravages of time and history. Above all, like everything else in this world, it participates in the sin of the age. It has good and bad members, earnest and lax, faithful and unfaithful. Churches wax and wane in their spiritual achievement, and sometimes they fall under the judgment of God and perish. Here we see both connexion and contrast between Church and Kingdom. Although the Church has authority to discipline its members, the extent to which that authority can be exercised is limited. No one has the right to draw a line of demarcation within a Church between the earnest and light-minded, between those who overcome the world and those overcome by the world. The Church stands under the sovereignty of God and must yield Him the honour of being the only judge. Moreover, the Church, as integrated within this world, must in due time pass away with the world. The Church exists for the Kingdom. When the latter reaches its goal of consummation, the Church reaches the limit of its task. 'The beginning of the unconditioned operation of God at the Parousia of Christ signifies the end for the Church, as for all phenomena and objects within this world. With the introduction of the eschatology as yet unfulfilled, it is merged into the Kingdom of God.'[4] As a corollary of this, the time-honoured concept of the '*ecclesia triumphans*' must be abandoned, since it creates confusion within the ordered world of New Testament thought.

With these distinctions in mind Gloege applies the dynamic interpretation of the divine sovereignty to various problems of the Church under discussion. To those who doubt whether Jesus planned the Church's existence, he affirms that this was the Lord's messianic task. 'If He did not create the Church He would not be the Christ. But by the very fact that He creates the Church He shows that He is the Christ.'[5] The Christ without the Church is no more the Christ of God than a *poimen* without the *poimnion* is Shepherd (Jn 10). Since the Christ exercises the divine sovereignty over His people, the characteristic figures of the Church express its submission to its Lord. The key idea of the Church as the Body, for example, is found in the classic and contemporary usage of the term *soma* for 'slave': the Church is the servant of Christ, as Christ was the Servant of God; hence the use of the figure in Ephesians and Colossians to show Christ as Head of the Church must be presumed in its earliest employment in 1 Corinthians.[6] The idea of the Church as bride expresses a similar thought: it portrays the Church in loving submission to its Lord, not, as in Gnosticism, the identity of the Church with Christ.[7]

The question as to the priority in time and importance of the local or universal conceptions of the Church is felt to be unreal, somewhat as that of the present and future aspects of the Kingdom. The God at work in Christ saves men from their isolation and brings them into the one Church. Whether it be thought of as within a house, city, or country is an 'accidental' issue, not fundamental to its nature.[8] The unity of the Church is given in the unity of the Godhead at work in its creation and maintenance.[9]

What shall we say to all this? That Gloege has provided us with much valuable material for the construction of a valid eschatology and ecclesiology

[1] Pp. 109–110. [2] Pp. 110–111. P. 255 ff.
[4] P. 357. [5] P. 227. [6] P. 298 ff.
[7] P. 306. [8] P. 402 ff. [9] P. 407 ff.

can hardly be doubted, but, like most men with a powerful idea, he has overworked it. The dynamic conception of God certainly enables us to perceive the continuity of the divine action in redemption. But the aspect of crisis within this continuity tends to be minimized by Gloege. For example, is the Parousia justly likened to the last stroke of the artist on a canvas, or the indefinable passage of dawn to full day? Surely not, as Gloege himself implies. Cullmann's likening it to the last 'mopping up' operation after the great battle of the Cross goes further, but not far enough. Heim is surely nearer reality and the New Testament alike when he compares the Church to a bridge resting on the two pillars of the Resurrection and Parousia,[1] for the persistence of sin in this world since the first Easter must not be underestimated.

In emphasizing the independence of the divine sovereignty, Gloege perpetually asserts the unconditioned nature of the consummation, and illustrates it by the Parousia, the Resurrection, the Last Judgment, and the New Creation. This is plain enough, yet the 'moral' aspect of the coming of the end, its relation to the prayers and labours of the believing community, finds no mention at all in Gloege's book. No doubt Roderic Dunkerley [2] has in his turn one-sidedly stressed the dependence of the End on human effort; yet the view that the hope of an early consummation is a standing challenge to the Church's faith has in it an element of truth that will not be extinguished by a steam hammer divine sovereignty, for that sovereignty is never completely out of relation to the will of man, not even at the End.[3]

In harmony with this stress on the Divine over against the human, Gloege will have no mysticism in his account of the relation between Christ and the Church; the link is purely ethical and religious. Hence it is possible for him to think of the passing away of the Church at the consummation of the Kingdom. Yet such a view has a formidable task to come to terms with many New Testament passages, not least the conception of the Church as the bride whose 'marriage' takes place precisely *at the Parousia*! (see Rev $19^{6ff.}$ $21^{9ff.}$). If the Church is to give place to the Kingdom, then the Kingdom must include within itself what we mean by the term Church, and this but enlarges its connotation. It further illustrates the impossibility of restricting the basileia to the action of God. The Kingdom must include, if only secondarily, the object of its action, and so most New Testament exegetes have been compelled to believe. While, then, the evidence adduced by Gloege for the primary significance of basileia as sovereignty is to be admitted, he himself has unwittingly demonstrated that the whole evidence cannot be restricted to the dynamic dimension.

If this corrective be recognized, Gloege's contribution to New Testament theology may be considered as permanent. It is too late to lament, as Martin Werner does,[4] that Gloege's contentions have caused much mischief and that Kingdom after all means realm. New Testament exegesis and theology are solidly against such a retrenchment. After a generation of discussion, Gloege's concluding words remain valid: 'The Church has neither to "spread" the news of the divine sovereignty in the world—that would be too little—nor to "build" the divine sovereignty—that would be too much and to make God Himself the creation of man. The Church's task rather is to carry the divine sovereignty into the world by the Word of reconciliation through Christ, to make effective the divine powers as powers of the New Age, now breaking in, and to make the world ready for the onset of the sovereignly working God.' [5]

[1] *Jesus der Weltvollender*, 163. [2] *The Hope of Jesus.*
[3] See A. G. Hogg, *Christ's Message of the Kingdom.*
[4] *Die Entstehung des christlichen Dogmas.* [5] P. 424.

# Religious Education

## The Contribution of the Youth Club to Christian Education in Scotland

By the Reverend John Howat, B.D., Director of Religious Education, Edinburgh

*The Church and the Club Movement.* The Youth Club is the Cinderella among the Church's youth organizations, and much propaganda is required to convince ministers, office-bearers, and church members that it has a distinctive part to play in the Christian education particularly of adolescents. There have been Youth Clubs within the Church for many years, but during the Second World War, when public attention was focused on the grave problems of adolescent youth, and club work received a new impetus with the inauguration of the Youth Service, the Church rose to the challenge of the new situation and entered the club movement in a big way. Previously it had depended largely on the uniformed organizations to provide week-night activities for its boys and girls and to produce recruits for its Sunday Schools and Bible Classes; but the club soon proved itself a valuable instrument in winning youth for the service of Christ and His Church and the number

and membership of church clubs soared immediately.

*The Bible Class Club.* Broadly speaking there are now two types of church club. There is what can be described as the Bible Class Club, when the young people of the congregation attend Bible Class on Sunday evening and meet as a club on one or two evenings during the week. Many criticise this type of club, some on the ground that it is not a proper club at all, others on the ground that, as the Bible Class succeeds quite well without it, it is only adding a further unnecessary organization to an already over-organized Church. No doubt there is an element of truth in both these points of view; but they appear to emerge from an unrealistic appraisal of the situation.

On the one hand, it has to be said that there is no hard and fast pattern of what constitutes a club, that by its very nature it is 'informal,' and that its great value is just that it can be adapted without violence to its true nature to all kinds of situations. A group of ten youngsters meeting for informal fellowship and activities with their minister for a couple of hours on a Friday evening in the vestry is just as truly a club as the most elaborate organization with spacious buildings, a staff of trained and paid leaders, the most expensive equipment, and open every night of the week; and, indeed, because of the intimacy that must belong to a group of young people, who are together under the regular instruction of the Church, it may achieve far more of permanent value than the much more impressive organization.

On the other hand, it is true that there should be a ruthless weeding out of many Church organizations that are little better than parasitic growths, feeding on its life, absorbing its time, energy, and resources, without making any real contribution to the advancement of the Kingdom of God. But what is usually behind this objection is the assumption that the Church's real youth work is done in Sunday School and Bible Class and that all this concentration on table tennis, drama, film shows, and canteen, that monopolizes the church hall so many nights of the week and leads so often to trouble with the hallkeeper and the destruction of furnishings and property is not the Church's real business.

If all that is necessary in order to train young people in the fundamentals of Christianity is to get them to Bible Class for forty minutes a week for twenty weeks in the year, when the minister puts across the 'facts' of the faith and they lap them up, then the Bible Class is an adequate training ground for the adult membership of the Church. But discipleship is not just scholarship, and if Christian discipleship means knowing Christ, loving Him, serving Him and being an active member of the society that bears His name, then a much wider training involving the whole person is necessary. This can best be given in such an agency as the Bible Class Club, where the members learn what it is to live the Christian life not as a bookish study but in terms of life. Christianity is not an academic subject, but a quality of life; and that can best be learned in the rough and tumble of a club held under the auspices of the Church with Christian leaders to guide and in a Christian atmosphere. If at first sight the canteen and the football pitch and the crafts group seem very far away from the pulpit and the Communion Table, a closer examination will show that they, properly understood and used, offer a valuable training in that way of life which is proclaimed from the pulpit and shown forth in all its wonder and perfection in the sacrifice commemorated at the Communion Table.

*The Missionary Club.* The second type of club to be found within the Church has an equally important contribution to make to its work and witness, especially when we remember that the new fact in the Church's adolescent work since the War is that there are tens of thousands of young people growing up suspicious of, and hostile to, all that the Church stands for and without the slightest appreciation of what Christianity means and of its relevance to themselves and to the world in which they are living. Unfortunately the Church as a whole has not wakened up to the implications of this or to the fact that in the club there lies to its hand a missionary and evangelistic instrument for work among secular youth. Two requirements have to be met.

(1) Vital *contact* has to be made. The Church must show its concern for, and interest in, these young people by getting alongside them and winning their trust and confidence. The suspicion and hostility must be broken down; and this will not be done by a programme of open lectures on such subjects as What Happens after Death? or The Missionary Journeys of St. Paul, or The Errors of Communism, but by personal caring, by meeting them where they are, and by sharing with them activities in which they themselves are already interested—football, dancing, films or whatever it may be. If Church clubs through their chosen leaders, knowing what they are out to do and why they are doing it, in other words being assured of their religious aim and motive, can do this, then at least some of the barriers will fall.

(2) Once contact has been made and friendship established, the Missionary Club must go on to *demonstrate the meaning and relevance of Christianity*, not by turning itself into a Bible Class or a Bible study group, but by using the normal techniques and activities that have a place in its programme.

Most clubs have informal discussion groups, and every topical question is at heart a religious question. Films and not only religious films—the good religious film can be used and left to make its own impression—can be examined with an eye on the religious and moral assumptions that lie beneath the surface. Projects, corporate acts of service to the community, can open their eyes to the meaning of Christian service. Above all, the dedicated leader can himself be a most telling demonstration of what Christianity is; and if within the Missionary Club the members do encounter real Christian fellowship, then the club will have achieved something worth while as a *preparatio evangelica*.

*Is it worth while?* In the last year or two a malaise has descended on the club movement both inside and outside the Church. There is much talk of failure. Despite all the money and effort lavished on it since the War, it has not produced the results many anticipated, and there is still a formidable percentage of young people who remain outside the influence of the Church and the secular associations. Perhaps on occasion too high claims have been advanced for the club method and the literature of the movement has not been altogether free of utopian optimism; but the Church, if anyone, should know that the fight against evil and unbelief is a very grim fight and it should be the last to despair. We will not get converts this way or recruit church members this way: so we are told. Perhaps not; but our marching orders are quite clear. We can in this way make a highway in the desert for the bearer of the gospel; we can in this way go out like the Good Shepherd to seek and to save the lost; we can in this way show forth the love of God for His children and His desire to make them His own. The Church's Missionary Clubs must not become too narrow, too strait-laced, too 'churchy.' When the Eternal Son became man, He was the friend of publicans and sinners, and though the orthodox and the correct blamed Him for going about His work as He did, He went on, despite failure and hostile response, with the work the Father had given Him to do.

# Recent Foreign Theology

**Newman's Doctrine of Inspiration.** Cardinal Newman's views on the Inspiration of the Bible do not wholly conform to Catholic doctrine, and it has been held that they were directly, if implicitly, condemned in the Encyclical *Providentissimus Deus* by Leo XIII.[1] They have often been discussed and expounded, but never so elaborately as by the Belgian priest, Father J. Seynaeve, in a Louvain dissertation on the subject.[2] What will give this book special importance is that it is based on the unpublished *1861–1863 Inspiration Papers* as well as on published works. In the Appendices large extracts from these and other unpublished papers are printed, running to nearly a hundred and fifty pages. The author reviews the historical setting of Newman's work, and traces his doctrine as an Anglican, and then as a Catholic. Between the unpublished earlier Catholic writings and the articles published in 1884 there lay a period of frustration and then the elevation to the cardinalate. Newman's earlier and later views are expounded and carefully compared, and the evolution of his thought unfolded. While in the earlier writings he defended freedom of thought on the inspiration of the books of the Bible, as distinct from that of their authors, this was abandoned in the later as the result of the Vatican Council. On the other hand, in his earlier writings he adopted positions not inconsistent with the Catholic doctrine of plenary inspiration and the inerrancy of Scripture, while in the later his theory of *obiter dicta* did not accord with that doctrine. All this is examined with the utmost sympathy and appreciation in an objective study that is marked by high scholarship and that rests on the widest reading; not least it rests on a remarkably intimate understanding of the religious situation in England a century ago.

The second part of the dissertation deals with Newman's hermeneutics and his views on the nature of the unity of the Bible, in which a form of typology which in some quarters seems to be coming back plays an important part.

The author praises Newman for his 'unreserved and filial submission to Church authority,' by which is apparently meant his willingness to abandon his views if they should not prove to be acceptable to the Church authorities. To the reviewer this is the least satisfactory feature. Dogma may be settled by authority and accepted blindly; truth cannot be so settled, and the seeking mind can only be convinced by reason and not by authority.

[1] Cf. J. H. Crehan, in *A Catholic Commentary on Holy Scripture* [1953], 50.

[2] *Cardinal Newman's Doctrine on Holy Scripture according to his published Works and previously unedited Manuscripts* [1953]. Publications Universitaires de Louvain, and Basil Blackwell, Oxford.

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**World Dominion in the Old Testament.** A serious contribution to the much discussed question of eschatology is Dr. H. Gross's work on *World*

*Dominion as a Religious Notion in the Old Testament.*[1] The author starts from the recurring phrase 'from the River to the ends of the earth,' which is agreed to have a universal meaning, but which is thought by some to betray its origin in Mesopotamian thought. Dr. Gross shows that it has its origin in Israelite thought, and early thought at that, and that the whole idea of world dominion in Israel rested on the conception of God as the final arbiter of human destinies. If Israel or some charismatic leader is thought of as exercising universal dominion it is only as the instrument of God's rule. It is not therefore derived from the successive empires established by Israel's neighbours, however much they may have contributed to the terms in which it is expressed, but is fundamentally a religious idea. Moreover, it contained an eschatological seed from the beginning, since the world that is and the world that is to be were always in contrast. Dr. Gross is not willing, therefore, to relegate all eschatological passages to a late date. He deals with a great number of debated questions, but always shows that he has read carefully what others have written and that he has reached his conclusions after mastering the literature on the subject. He gives us, therefore, no superficial treatment but a scholarly work which will command the respect of every reader and which carries forward the long debate on Old Testament eschatology.

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**Albrecht Alt's Collected Papers.** The important work of Professor Alt has been well known for many years, but several of his publications are extremely difficult to obtain. This is especially so in the case of his work on *The Origin of Israelite Law*, in which he distinguishes between apodictic and casuistical laws, and by the study of their contents traces them to different sources. It is therefore most welcome to students to have this and a number of other shorter and longer papers by Alt collected together and reissued. A first volume has already appeared,[2] and this will be followed by a second. Besides the already named paper we now have readily available the oft-cited study of *The God of the Fathers*, in which the author's well-known theory that each of the patriarchs had his own special name for his God is presented, and the equally important work on *The Israelite Occupation of Palestine*. In addition papers are gathered from journals and Festschriften dealing with a variety of questions, chiefly relating to the early period of Israelite history and its background, resting on an intimate acquaintance with the fruits of archaeological research. These papers are reprinted substantially as they first appeared, with only minor corrections, save that there is a valuable appendix to *The God of the Fathers*, which has not appeared before. In addition there are two papers which had not before been published. Of these one deals with *The Prohibition of Theft in the Decalogue* and the other with *Thoughts on the Kingdom of God*. The whole constitutes an important volume which will be prized by many to whom the scattered papers are not accessible.

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**De Liagre Böhl's Collected Papers.** The retirement of Professor F. M. Th. de Liagre Böhl from his Chair at Leiden has been marked by the issue of a volume of his collected papers at the wish of some of his students, together with a full bibliography of his publications.[3] There is an Introduction by M. A. Beek, and the collection includes seven papers in the field of the Old Testament and twenty in the field of Assyriology. Many of the latter are of the greatest interest to Old Testament scholars. There are papers in Dutch, German, and English. Amongst them is the important study on *Hammurabi in the Setting of His Time*, which first appeared in 1946, and the older work on *The Age of Abraham*, which first appeared in 1931. There is a study of *Word-Plays in the Old Testament* and of *The Idea of Mission and Election in Old Israel*. The latter is of especial interest to the reviewer since it seems to have been prompted by a work of his own. Papers on *Human Sacrifice among the Sumerians*, on *The Daughter of Nabonidus*, on *Myth and History in Old Babylonian Poetry*, on the *New Year Feast in Babylon and Israel*, all relate to questions of present moment in Near Eastern studies. To list all the titles here would be wearisome and profitless. It may suffice to say that they are of widely varying interest, and all are born of the high scholarship of Professor Böhl. Few but his immediate disciples could have been familiar with all these scattered works ; but many will be glad to have them now at hand and to make use of them for many sides of their own studies. It should be added that the author has reworked many of these papers, and the notes, which are now unfortunately gathered at the end of the volume, contain references to many works which have appeared since these papers were first issued.

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**Das Alte Testament Deutsch.** The rapid appearance of the volumes of the series of German commentaries issued under the name *Das Alte Testament Deutsch* continues. The latest to be published

[1] *Weltherrschaft als religiöse Idee im Alten Testament* [1953]. Bonner Biblische Beiträge, No. 6. Hanstein, Bonn.

[2] *Kleine Schriften zur Geschichte des Volkes Israel*, vol. i. [1953]. Beck, München.

[3] *Opera Minora : Studies en Bijdragen op assyriologisch en Oudtestamentisch Terrein* [1953]. Wolters, Groningen.

is by Professor H. W. Hertzberg,[1] and it contains the Books of Joshua, Judges, and Ruth. The Introductions to these Books are very brief—six pages for Joshua, four for Judges and three for Ruth—and the section by section commentary is concise and yet adequate for most readers. It is written for a wide circulation and the rapid exhaustion of the editions of the commentaries on some of the books of the Bible is evidence that the series is getting this. The commentary is based on the author's original translation of the text, and brief textual notes justify changes of the text—often by a reference to Kittel's *Biblia Hebraica*. Professor Hertzberg does not favour the analysis of Joshua and Judges into sources that continue the Pentateuchal sources, and is doubtful if we should think of Judges as resting on written literary sources, save for isolated sections. Its sources are Hero tales, rather than continuous narratives covering the whole period. He attaches particular value to the researches of Alt, and recognizes a greater substratum of history than some earlier scholars had allowed. All this is in line with much recent work. The Book of Ruth he places much earlier than most editors have done, and thinks it was written in the middle period of the Kingdom in pre-exilic days. Of this the reviewer is very doubtful.

[1] *Die Bücher Josua, Richter, Ruth* [1953]. Vandenhoeck and Ruprecht, Göttingen.

H. H. Rowley
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# Entre Nous

### The God in You

That caustic critic the late James Agate once opened a review by insisting that, if you find that an author has made a mistake about something which you happen to know about, you cannot trust him on subjects that you do not happen to know about. Now in reading *The God in You*, by Professor Kermit Eby (University of Chicago Press and Cambridge University Press; 19s. net), I found that he tells us that the woman in the house of Simon anointed Jesus' *head*, whereas Luke tells us that the woman anointed Jesus' *feet* (Lk $7^{38}$), and I was prepared to be critical; but this is a totally disarming book. It has been said that any man can write an interesting book, and may well write a great book, if he simply tells his own story and bares his own heart. Kermit Eby has done just that, and this is a very beautiful, a very moving and a very challenging book.

Kermit Eby has been a teacher in a country school, the headmaster of a city school, a Trade Union organizer, and is now Professor in the Division of Social Sciences at the University of Chicago. He has a rich background. He was brought up among the Brethren in the village of Baugo and one of the Brethren he remains. 'Sometimes', he says, 'I would like to return to Baugo, to run away from the inescapable necessity of reconciling the world of my birth to the world of my maturity. But as every one knows, you can't go home again. There are no islands.'

The motive power of Kermit Eby's life has always been an intense interest in and love for people. 'Let no fence-straddler deceive you. If you don't want to rub shoulders with your fellowman, you can't love him. To talk of love and brotherhood and a generous concern for the welfare of everybody while condoning racial segregation and denying your housemaid the use of your dinner table is hypocrisy. Love is no imaginary perfumed tower in which we contemplate people from afar. It is holding hands, taking temperatures, washing feet—it is physical contact.' Of his own relationship with his pupils and students, he says the last word about teaching: 'If you don't love 'em, you can't teach 'em.' To Kermit Eby people are the most important realities in the world. His mother said to Dan West, one of Kermit Eby's heroes: 'Don't spend much time with yourself, Dan. There are too many interesting things in the world for a man to worry about self.' Kermit Eby feels that the danger of a university is that research becomes more important than people. 'I know that research is important; yet I know also that a man is more important than a footnote, and a dream more important than either.' He insists that we must never 'confuse the abstract cultural label with the human contents of any man.'

But Kermit Eby is really only convinced of the importance of people because he is convinced of the importance of God. 'At some time a man must stop running away from himself and his God—possibly because there is just no other place to run to. And when that happens we get the magnificent daring of the kind of man who can say: "We have nothing to fear but fear itself."'

There is a chapter, entitled 'Forgive Us Our Temptations,' which is a brilliant analysis of the temptations to which a man is ever liable. (1) There is the temptation to *withdrawal*. As Ovid said in his exile: 'I shall continue to dwell at the end of the world in a land far removed from my own.' (2) There is the temptation to *cynicism*. 'There is no prude like the reformed rake, and there is no cynic like the ex-idealist whose dream has been broken.' (3) There is the temptation to *compromise*. A man may turn to compromise if he so wishes it, but, 'At some point along the line a man who is involved with any kind of decision-making at all will run into conflict; and at some point along the line, in order to sleep at night, he will have to stand up and be counted.' (4) There is the temptation to *absolutism*. 'As Eric Fromm would put it, men want to escape from the threat of their freedom.' Absolutism is the easy way out of personal responsibility. (5) There is the temptation to *tolerance*. Age tends to bring an easy-going desire for comfort. 'I know of few reformers or agitators, organisers or preachers, who enjoy running around the country, sleeping on boards and in haystacks, after the age of thirty.' 'While the first four temptations slay their thousands, the temptation to eventual conformity slays its tens of thousands.' Kermit Eby's final verdict and last sentence is: 'The final prize is the irrevocable knowledge that you have attempted to live the God in you as fully and as satisfyingly as possible.'

In a brief Introduction to this book, Reinhold Niebuhr writes: 'This is a book that all can read for its biographical interest, its message of faith, and its call to work for the improvement of community and society.' We wish that this book did not cost so much—its American origin has determined its price—for we know that the man who reads this book will rise from it a better teacher, a better preacher, a better citizen, and a better man.

WILLIAM BARCLAY

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### Trespassers in Church

'A friend of mine who had been away on holiday told me a story which he had heard when he went to church. It was of a boy who dreamt that an angel took him into a great church. They stood high up at the back of the church, looking down on the congregation. The church was filled with the music of organ and choir, then presently all the people knelt and the minister began to pray aloud. The boy looked round and as his eyes wandered to the roof, what he saw surprised and puzzled him. Indeed, he could hardly believe his eyes, for there, floating about in the rafters, was the strangest collection of things one could imagine. They were things one would never expect to find in a church: gay frocks and ladies' hats, golf-clubs and footballs, what looked like people's dinners—meat, vegetables, puddings, and pies. There were bicycles and account-books, washing-machines—all sorts of things that one sees in shops, offices, or at home, but not in churches. What could they be?

'"Please, what are all those things up there?" the boy asked the angel. "Those are the things that people are thinking about as they pray," he replied. "You see, their thoughts only go as far as the roof. They cannot get any higher, because they are not thoughts of God. . . ."

'Then my friend said that a few Sundays after this, when he had returned home, he was in church and whilst the minister was preaching he suddenly found his thoughts wandering. He remembered that in two or three days' time he had to go to a very special affair with the mayor of the town and other important gentlemen, and that he would have to wear a dress suit. The trouble was that he had not got one, and dress suits are very costly. This was worrying him. Then suddenly he remembered that he was in church and, feeling rather ashamed of himself, he whispered to his wife sitting next to him. "There's a dress suit floating about in the roof!" His wife looked at him very severely (as a schoolmaster does at a naughty boy) and said, "Hush, George!"

'Then my friend turned his thoughts to God, asking to be forgiven, and then listened to the preacher. I cannot tell you exactly what the preacher was saying, but it might very well have been that he was repeating these words of Jesus: "God is Spirit, and they that worship him must worship him in spirit and in truth."'

The above is quoted from a talk intended for the older young folks. It is one of the twenty-one talks by the Reverend H. Lovering Picken that have just been published by the Epworth Press—*Truth—To Tell* (6s. net). It is a pleasure to commend this book. Mr. Picken can speak to all ages of children for he has mastered the difficult art of the children's address—as Dr. Sangster says in his Foreword.

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